

LENT NEARS

Ash Wednesday, the opening day of Lent, arrives Feb. 15.

As a prelude to Lent, and then for Lenten meditation, we have arranged with Fides Publishers of Chicago to serialize a new book written by Bishop Wright and entitled "Words in Pain," which Fides will publish early in March.

The book is based on conferences prepared for Lenten reflection by Bishop Wright.

The prologue to the book appears herewith; the body of the book will appear in seven weekly installments during Lent. The serialization is carried through the courtesy of Fides.

Words in Pain

PROLOGUE

Dignus est agnus qui occisus est... The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. (Apoc. 5, 12).

The crucifixion of Jesus Christ took place a long time ago and far away from here. It is an old and familiar story, yet it would scarcely be worthy of mention after all these centuries if the Crucified had been only another victim of man's inhumanity to man; if He, like countless estimable men, had been once falsely judged, once cruelly rejected, once unjustly put to death.

Despite all efforts of popular historians to number Jesus among the great martyrs of human history, the Nazarene still soars in dignity above human standards and claims an homage apart. He was no mere lover of His nation, one of many to offer His life as part of the price of His people's freedom; He was no mere philosopher, one of scores who have accepted death for bearing partial witness to the truth; He was no mere philanthropist, slain for His noble deeds and misunderstood in His higher purposes. Neither can His death be set down as the event of a day, taking place in an hour, at a defined place. The event we commemorate during this holy season is not merely something which happened once on a hill outside Jerusalem. It is something which everlastingly happens, everywhere. The crucifixion of Jesus Christ is the central event of history. All other events take on new meaning from it, those before straining toward it, those since living by it.

Sensitive historians inevitably come to recognize something, at least of the centrality of the Cross in human history. It was the great German historian Harnack who wrote: "There is no other fact in all history which mankind needs so much to have brought home to it as this: A man by the name of Jesus Christ once stood in our midst." Harnack undoubtedly referred to what he would have called "the historical Jesus" rather than to the Christ of theology; to the Man Jesus rather than to the Son of God. Yet the ultimate reason for that centrality of Christ to which Harnack bears witness is not historical, but theological. Christ and His Cross explain history, but history offers no explanation of them. The real reason for the centrality in human affairs of Christ and His Cross is set forth in a theological truth revealed early in St. John's Gospel: "... AS MOSES LIFTED UP THE SERPENT IN THE DESERT, SO MUST THE SON OF MAN BE LIFTED UP: THAT WHOEVER BELIEVETH IN HIM, MAY NOT PERISH; BUT MAY HAVE LIFE EVERLASTING. FOR GOD SO LOVED THE WORLD, AS TO GIVE HIS ONLY BEGOTTEN SON; THAT WHOEVER BELIEVETH IN HIM, MAY NOT PERISH, BUT MAY HAVE LIFE EVERLASTING." (3, 14-16). It is, then, of fundamental importance, if we would understand human history, for us to remember that a man by the name of Jesus once stood in our midst; but it is even more basic, if we would understand the place of Jesus in history, that we be mindful of the word of St. Paul: "FOR GOD INDEED WAS IN CHRIST, RECONCILING THE WORLD TO HIMSELF." (2 Cor., 5, 19).

This is the essential thing to remember about the Cross—that God was at work upon it, not man alone. A human nature died on Calvary, but all of the significance and efficacy of that death derive from the fact that the human nature so dying belonged to a Person Who was Divine. Had Jesus Christ been but a man, the Cross would have been a tragedy, as the brutal murder of the innocent must always be tragic. But the crucified Christ was God, the eternal Son, acting in and through the human nature which He had taken upon Himself when He became incarnate by the mysterious action of the Holy Ghost in the most pure Virgin Mary. "True God of true God... consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary; and was made man. For us also was He crucified..." Thus these 20 centuries have Christians sung at Mass their debt to Jesus Christ.

No moment in the life of Jesus Christ has been so graven in the memory of those who love Him as the moment of His crucifixion. Strange thing: that the event in His life most cherished by His followers should be the moment of His most utter humiliation; that the sign and symbol of those who think Him God should be the instrument designed by His enemies to break Him forever; that every effort to make Him loathsome should have made Him the Hero of the ages, so that artists have always preferred to portray Him crucified, that the beauty of His countenance might never be hidden from His own; that the wounds and woe wherein He wrote His love might be known to all the people He died to redeem.

Why do we find Him so beautiful in death Who should never have died? Why is His Cross so ardently kissed, so

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DUQUESNE PRIEST AND FRIEND—Until a motorcycle injury halted him, Fr. Michael E. Bodnar, a native of Duquesne, served New Guinea natives such as this one for 12 years as a Divine Word missionary. Fr. Bodnar is now convalescing at Techny, Ill., from a motorcycle fall sustained while traveling between missions he founded in New Guinea's bush country. He will be appointed to southern missions in the U.S. when recovered. He was ordained at the Divine Word Seminary in Techny in 1948 and left for New Guinea the same year.

St. Vincent's To Limit Prep Students

The governing board of St. Vincent Preparatory School in Latrobe has announced that beginning in September, 1961, freshmen enrollment will be limited to those studying for the priesthood.

It was further announced that the present freshmen, sophomore and junior classes will continue to graduation, taught by the present faculty, following the same instructional program as in the past.

The decision to limit enrollment became necessary in the light of additional demands being made upon the St. Vincent Benedictine community to develop and foster vocations to the priesthood. The community will continue to conduct the St. Vincent College of Arts and Sciences and the St. Vincent Seminary.

In its announcement, the governing board praised the high quality of education in the St. Vincent Preparatory School and said that the same high standards of admissions will continue to apply to all future classes as they proceed towards graduation.

State Religion Predicted For Cuba

MIAMI (NC) — Premier Fidel Castro is about to launch a state religion in Cuba, it was reported by a Spanish-language newspaper published here.

El Dairo de la Marina, former Havana daily now published weekly in exile here, said that in Havana a law modeled after church legislation put into effect by the communist regime in Albania is now being prepared.

The newspaper said that Ernesto (Che) Guevara, president of the Cuban National Bank, brought the text of the law with him when he returned to Havana from Moscow in December.

"According to this law," El Dairo said, "all appointments of Church officials will require approval by the Council of Ministers. Another of the provisions will oblige religious organizations to submit texts of pastoral letters, messages, speeches and sermons to the Council of Ministers for approval or disapproval prior to publication."

Under such a law the state retains the sole power in the field of education and can exclude religious organizations from all teaching activity.

[The Albanian law was promulgated in 1951. It was designed to cut off the Catholic Church in Albania from the Vatican by controlling its means of existence and supervising even the seminaries.]

OFFICIAL Diocese of Pittsburgh

Regulations on Fast and Abstinence for 1961

To foster a Christian spirit of penance and to help us make reparation for our sins; to encourage self-denial and to guide us in the footsteps of Our Lord, the Holy Catholic Church imposes by law the observance of fast and abstinence during certain days and seasons.

In accordance with the provisions of Canon Law, as adapted in our diocese through the use of special faculties granted by the Holy See, we herewith publish the following regulations on fast and abstinence for 1961:

Abstinence from Meat

Everyone over 7 years of age is bound to observe the law of abstinence, which law pertains to the non-use of meat.

COMPLETE ABSTINENCE is to be observed on all Fridays, on Ash Wednesday, and on the Vigils of the Immaculate Conception and Christmas. On these days of complete abstinence, meat and soup or gravy made from meat may not be used at all.

PARTIAL ABSTINENCE is to be observed on Ember Wednesdays and Ember Saturdays and on the Vigil of Pentecost. On days of partial abstinence, meat and soup or gravy made from meat may be eaten at only one meal; in our diocese this meal may be any one meal of the day, whether a heavy meal or a light meal, the "principal" or a mere lunch. The point is that meat may be eaten only once on such a day.

Fasting

Everyone over 21 and under 59 years of age is bound to observe the law of fast. Fasting refers chiefly to the quantity of food consumed. It involves how much we eat, not so much what we eat.

The days of fast are the weekdays of Lent, including Holy Saturday until noon, Ember Days and the Vigil of Pentecost, as well as the Vigil of the Immaculate Conception and the Vigil of Christmas. These latter two days are days of both fast and complete abstinence.

On days of fast only one full meal is allowed, and meat should be eaten at only one meal. Two other meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal. Eating between meals is not permitted on fast days; any and all liquids, including milk and fruit juices, are allowed between meals, however.

When health or ability to work would be seriously affected, the law of fast obviously does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted. However, while we are properly expected to be conscientious in observing seriously the laws of fast and abstinence, the spirit of Christ's Church forbids all scrupulosity or Pharisaism in such matters.

Spirit of Penance

I earnestly urge the faithful during the penitential seasons to attend Mass and receive Holy Communion frequently; to take part in religious services; to study the Faith and read spiritual books; to give generously to works of religion and charity; to perform acts of kindness towards the sick, the aged, the poor and the troubled; to practice voluntary self-denial, especially regarding food, drink and worldly amusements; and to pray fervently, particularly for the intentions of the Holy Father.

School plays, concerts and like programs identified with education and legitimate, necessary recreation are usually not "worldly amusements" in any sense inconsistent with a proper spirit of penance. Here, too, what the Church asks is Christian simplicity and sincerity, not pharisaical scrupulosity any more than laxity.

Pastors are encouraged and hereby authorized to schedule one late afternoon or evening Mass each week during Lent on a day other than Sunday. It is hoped that priests and people will take double advantage of the Lenten Season by using this week-day Mass to promote the knowledge and love of dialogue or other "participated" Masses.

+ John Wright
Bishop of Pittsburgh

January 30, 1961

Gov. Rockefeller Formally Asks Aid For All Collegians

N.Y. Cardinal Hails Plan Of Rockefeller

NEW YORK (RNS) — Francis Cardinal Spellman, Archbishop of New York, has hailed Gov. Nelson Rockefeller's proposal to the state legislature to provide aid to all students attending church-related and other private colleges and universities in the state.

The cardinal lauded the controversial plan before 1,100 persons gathered here for an alumni dinner marking the golden anniversary of his graduation from Fordham University.

Introduced to the group by New York Lieutenant Gov. Malcolm Wilson, also a Fordham alumnus, he prefaced his prepared speech by saying, "I also thank Lieutenant Governor Wilson for siding with Governor Rockefeller to have justice for every college in the State of New York."

Some Protestant and other groups have attacked the proposal as unconstitutional and a direct violation of the "sound and basic American doctrine" of Church-State separation.

Gov. Rockefeller has defended the constitutionality of the plan on grounds it would give money to students and not to the institutions they attend. His proposal, backed by the State Board of Regents, would help students pay tuition at private and public colleges and universities if those schools charge more than \$500 a year.

Previously, Cardinal Spellman attacked recommendations by a post-election task force on education which urged federal aid to public schools. The prelate said these proposals were "unfair" to children attending the nation's private and parochial schools.

ALBANY, N.Y. (NC)—An extraordinary proposal to help students meet increasing tuition costs being asked by hard-pressed private colleges has been formally presented state lawmakers.

Gov. Nelson Rockefeller proposed in a 6,500-word message that the state give about \$26.6 million a year to help about 110,000 students.

The governor proposed the state give directly to students a flat "tuition supplement." Collegians eligible would be New York residents attending a college in the state where annual tuition is \$500 or more.

Undergraduates would get \$200 a year, those seeking masters' degrees would get \$400 and those seeking doctorates would get \$800.

The grants would not be limited to students at private or church-related colleges in theory, although in effect they are, since few students at tax-supported institutions pay more than \$500 in tuition.

The plan will not have clear sailing through the legislature. The Democratic minority has proposed a different plan. Several Protestant and Jewish organizations, along with New York City's Liberal party, have opposed the Governor's proposal on what they see as Church-State grounds.

Massive Expansion
The Democrats have adopted a proposal by State Controller Arthur Levitt who favors a massive expansion of the existing state scholarship program as an alternative.

Scholarships on the basis of academic standing and financial need would be made available to the top half of every high school graduating class in the state under the Democrats' plan.

Sen. Joseph Zaretzki and Assemblyman Anthony J. Travia are sponsors of the alternative.

A Church-State issue is also seen in the proposal by the legislative commission of the (Continued on Page 12)

'Rocky' Says Proposal Is Constitutional

ALBANY, N. Y. (NC)—Gov. Nelson Rockefeller told Protestant clergymen here his plan to aid students paying tuition at private colleges is constitutional.

The governor met with delegates to a legislative seminar of the State Council of Churches. The council has opposed his plan on the grounds that state aid to students attending private and church-related colleges violates Church-State separation.

"I would not recommend a program that was unconstitutional," Gov. Rockefeller stated. "I'm not here to circumvent the Constitution."

Charges that his plan evades the constitutional prohibition against state aid to religious institutions have been made by numerous Protestant and Jewish groups.

The Protestants, who met with the governor for more than an hour, suggested other proposals, but he rejected them.

One was a \$200 tax credit to parents of a college student. The governor replied this would not help low-income families which might be paying less than \$200 in taxes.

Another proposal was expansion of the tax-supported State University of New York. "Would you expand the State University faster than needed and cause the private colleges to fold?" the governor asked.

He defended his proposal as "in the tradition of the state to (Continued on Page 12)

Msgr. McDowell Hits Pessimism About Catholic Schools' Future

The superintendent of Pittsburgh's diocesan schools has challenged those pessimistic about Catholic education's future.

"Our schools are in their springtime, not their December, in their youth, not their old age," Msgr. John B. McDowell said, in answer to talk of cutbacks in America's parochial school system.

A serious threat exists, he admitted to the 3,600 lay and religious teachers he addressed at the annual Diocesan Teachers Institute last Friday.

But he repudiated pessimism, declaring, "our schools are good for the nation. A monolithic system is a threat to freedom and to democracy. It is un-American."

He attributed present dangers to three things: plans for federal aid to public education, a secular philosophy of education and community suspicion of Catholic schools.

Of federal aid, he declared, "Nothing could challenge American life more seriously than a monolithic school system. Nothing will do more to create a monolithic school system than a federal aid to education pro-

gram which excludes private and parochial schools."

To meet present dangers, he called for Catholic schools not only above average but "the best," and urged a jet-age concept of education to produce them.

"I believe there are certain basic ideas that must be challenged, no longer in theory but in practice," Msgr. McDowell said.

"Who said children must start school at five or six? Who said they must be in elementary school eight years or seven? Who said a child learns only so much in so many months?"

"We teach children, not subjects. Children must not be adjusted to the curriculum. Courses of study are merely tools, not inflexible rules."

He called on the nuns and lay teachers to capitalize on the child's normal ability and desire to learn, to teach at the natural rate, in a natural way, eliminating artificiality.

"To love the child is just as important as teaching him," Msgr. McDowell added. "To accept him is equally urgent, even the worst, the slowest, the most troublesome. These types are your greatest challenges."

Teachers should also update

their relations with parents and the community, he said.

Whole Personality
"It is the whole personality of the child that must be developed. It involves developing a partnership with parents. Make every parent a fellow teacher, a partner, an associate."

Catholic schools must transform community opinion that fails to see them in the "American Institution" category that public schools enjoy, he added.

"Is your school some isolated island set apart in the community in which it happens to exist? Is your school known, respected, cooperative, available? Do people in your community know you, what you're doing, love your school?"

"Unless we can be an active force in the American community we can never hope to attain the objectives that we must. We must somehow accomplish the impossible. When people think of education, please God, may they think of public and private and parochial schools," he concluded.

Msgr. McDowell spoke at Canevin High at the opening session of the day-long institute for the diocese's elementary and secondary teachers. Sessions were held also at South Catholic High.

Eisenhower Criticized On Integration

CHICAGO (RNS) — Fr. John LaFarge, Jesuit author and founder of the Catholic Interracial Council, partially blamed Dwight D. Eisenhower for the explosive school integration dilemma in the South because, he said, the former President "did not recognize this as a moral issue."

At the same time Fr. LaFarge joined here with two other Catholic integration leaders in urging President John F. Kennedy to make a direct appeal to the people of New Orleans to overcome the "passive lawlessness" that halts settlement of school integration there.

The octogenarian priest, well-known for his writings on racial problems, was in Chicago for a meeting of the National Catholic Conference for Interracial Justice.

News Conference

He expressed his views at a news conference where he answered questions along with John P. Nelson Jr., a vice-chairman of the Conference and vice-chairman of the New Orleans Save Our Schools Committee, and Norman Francis, dean of men at the integrated — but predominantly Negro — Xavier University, a Catholic school in New Orleans.

In his criticism of Mr. Eisenhower, Fr. LaFarge said: "If he had come out in 1954 when the decision was rendered by the Supreme Court and simply said as President it was his duty to carry it out, the White Citizens Councils would never have come into existence."

"It was aggravated by his spending weeks and months at Augusta, Ga., in the midst of this situation without ever saying anything. If he had recognized it as a moral issue, I think he would have had a wide response."

The three parried reporters' questions about the silence of ailing Catholic Archbishop Joseph F. Rummel of New Orleans, who has taken no action to desegregate archdiocesan schools beyond a statement that they would be desegregated when the public schools were.

"There is no question the Catholic parochial schools (in New Orleans) should desegregate and they should do it now," Mr. Nelson declared.

Fr. LaFarge said: "The archbishop feels deeply on the matter, but at the same time is under great pressure. He is a very old man, 84, now in the hospital in bad physical shape, so he kind of backs away from this thing, but, nevertheless a strong position could be taken."

"Dignity of Man"

Mr. Nelson urged that the new Kennedy administration not use federal intervention in settling the New Orleans school dispute but that the new President stress to Southern congressmen "the image we must reflect to the world is that we realize the dignity of man."

He also recommended that Mr. Kennedy appeal to parents of White pupils in the two integrated schools in New Orleans to send their children back to school. He said this would defuse cries of "you're a Communist" and other catcalls that have greeted parents bringing their children to the integrated schools.

All three integration leaders said they hoped the new President would help give qualified Negroes opportunity for jobs



MARDI GRAS AT ST. JUSTIN HIGH. Mr. Washington, began as a simple meeting of the French Club, progressed to a play acted in French and finally evolved into the type of musical presentation which will be offered by the group Monday, Feb. 13, at 8 p.m. at West View Park Danceland. Written, produced and acted by students, the musical will be followed by the crowning of this year's king and queen of the Mardi Gras, Donald Gerlack and Donna Ruffalo. Above are shown, left to right, Barbara Doran, co-chairman of the evening, Douglas Bruce, Donald Poremski, co-chairmen, and Mary Ann Cyphers. A dance will climax the evening's program.

Fund Total Now \$83,280 In Dorseyville

St. Joseph parish, Dorseyville, has announced that \$83,280 has been collected in its building fund campaign.

Construction is due to start soon on the new church and school, with completion due by September, 1961. Fr. Edward G. Joyce, pastor, said a working force of more than 200 have been solicited pledges, under the direction of McCarthy Brothers & Associates, Inc.

Boy Scouts Hold Retreat

More than 100 Catholic Boy Scouts and their leaders from the Admiral Perry District braved last Sunday's snow to meet at St. Alphonsus Church, Wexford, for their annual retreat.

Fr. Valentine Sedlak, district chaplain, opened the retreat by blessing the flags of the 11 units represented. Fr. Edward Litavec spoke during two meditation periods. Recitation of the rosary and litany was followed by Benediction.

Claireton Tertiaries To Hear Prison Chaplain

The Third Order of St. Francis of St. Joseph parish, Claireton, will present a guest lecturer Thursday, Feb. 16, at 7:30 p.m. in St. Joseph School Hall.

The speaker, Fr. Leonard Felkey, O.F.M., is chaplain of Indiana State Prison, Michigan City, Indiana. He will discuss work in the prison apostolate. The lecture is open to the public.

McKees Rocks CYO To Sponsor Dance

The CYO of Mother of Sorrows Church, McKees Rocks, will hold a pre-Lenten Valentine dance, Sunday, Feb. 12. Open to all teenagers, the dance will be from 8:30 to 11:30 p.m. Bill Perry will spin the records.

"above the menial level" in New Orleans federal offices.

Mr. Francis said the highest-ranking Negro federal employees there are two postal supervisors. He added that federal jobs are proving grounds for educated Negroes who want to show White Southerners they can work competently in various occupations.

President Kennedy's brother-in-law, R. Sargent Shriver, is a vice-chairman of the National Catholic Conference for Interracial Justice. He was not present at the press conference.

NCCM Lists Parley Topics

Seminars on the new nations of Africa, Latin American problems, changing rural life and urban redevelopment will be part of the biennial convention of the National Council of Catholic Men.

The meeting will be held May 4 to 7 here in Pittsburgh. The seminars, conducted by panels of experts, will take place on May 6 as part of a convention section on "Christian Unity in a Changing Community."

Theme of the convention will be "The Apostolic Laymen — New Responsibilities in Christian Unity," a reflection of the interest in religious unity stimulated by Pope John XXIII's plans to convene an ecumenical council.

Other sections on May 6 will emphasize this unity theme. They will cover: "The Spiritual Basis for Christian Unity," "Christian Unity and the Public Image of the Church," and "Christian Unity and Racial Prejudice."

Pittsburgher Writes of Japan

A Maryknoll priest from Pittsburgh writes from Japan of a man who discovered the land he had purchased sight unseen was a mile long but only six feet wide.

Fr. James P. Colligan, son of Mr. and Mrs. Paul C. Colligan, Belvedere Apts., 5523 Ellsworth Ave., tells of the incident in his article, "Japan's Problem of Land." It appears in February's Maryknoll, the missionary society's monthly magazine. Copies are available from The Maryknoll Fathers, Maryknoll, N.Y.

German Catholics Give \$250,000 for Aid to Congo

AACHEN, Germany (RNS) — The distribution committee of the German Catholic hierarchy's campaign "against hunger and sickness throughout the world" has allocated the equivalent of \$250,000 for immediate aid to the Congo to fight starvation in this unrest-stricken African territory. Since the campaign was begun in Lent 1959, German Catholics have raised over \$19,000,000 to finance relief projects throughout the world.

Ancient Wall Discovered

JERUSALEM (RNS)—A wall dating from the time of Christ, apparently built by King Herod, was discovered accidentally between the Dung Gate and the Wailing Wall in Jerusalem's Old City, during the construction of a new school building.

Priest Outlines PTA Function

HAMILTON, Ohio (NC)—One of the chief jobs of the Parent-Teacher Association is to "cut holes in the 'serge curtain' which often separates the Sisters from the parents."

Fr. James E. Shappele, assistant archdiocesan superintendent of schools, gave this advice to the parent-teacher organization of St. Stephen's parish here.

Such organization, he said, are meant to provide two-way communication and eliminate irresponsible criticism and uninformed judgments.

"The schoolboy and schoolgirl deference of some parents towards the Sisters," he pointed out, "doesn't prevent those parents from criticizing the Sisters loudly and eloquently in their absence."

He suggested that parent-teacher groups discuss the "really important issues" of school life, such as homework, reading, character formation, discipline, rules for parties, and out of school conduct.

St. Mary's To Participate In All Nations Festival

The Musart Society of St. Mary High, McKees Rocks, will participate in an all nations festival at the Boys' Club of McKees Rocks Sunday, Feb. 12. Sandra Rogansky of St. Mary's will folk dance and sing the German version of "Vienna, My City of Dreams." The group is under the direction of Sister M. Nicholas.

St. Stephen Church Plans Roundtable

The senior sodality of St. Stephen Church, Hazelwood, will sponsor a roundtable discussion of the young unmarried working woman's life and problems Sunday, Feb. 12, at the school hall. The program, from 2 to 4 p.m., will have Fr. Louis Nene as speaker and close with silent reflection and Benediction. All single working girls are invited.

North High Grads To Pronounce Vows

Two former North Catholic High students will pronounce their first vows in the Society of Mary on Saturday, Feb. 11.

They are Brother James Thomas, son of Mr. and Mrs. William Thomas, 925 Madison Ave., North Side, and Brother Richard Rose, son of Mr. and Mrs. John Rose, 1215 Potterfield St., North Side. They will take their vows at the Marianist novitiate at Marcy, N. Y. They will be assigned to Dayton, Ohio, to complete college training.

St. Peter's, South Side, Plans Dinner

St. Peter parish, South Side, will celebrate its 90th anniversary with a solemn high Mass Sunday, Feb. 12 at 10 a.m. The Mass will be sung by the men and boys choir.

A parish chicken dinner will be served in the social hall from 4:30 to 7 p.m. The charge will be \$1.50 for adults, 75 cents for children.

The celebration is open to all parishioners, former members of the parish and friends.

Fr. Norbert J. Schramm is pastor at St. Peter's, assisted by Fr. Stephen J. Malosky.

Greensburg See Opens Offices

The Greensburg Diocese opened offices in downtown Greensburg this week for its Catholic Charities department and the missions.

The offices in the Bank and Trust Bldg., Main and Otterman Sts., will help improve diocesan services, Bishop William G. Connare said.

The Charities department is concerned with help for the needy, marriage counseling, adoptions, and placement of children from broken homes. The downtown office will be open Monday through Friday from 9 a.m. to 4:30 p.m. Fr. Louis Doychak is department supervisor. Sister Mary Gerald Kiley is director.

The mission department is a branch of the National Society for the Propagation of the Faith, headed by Bishop Fulton Sheen. The office will help receive and disburse mission offerings. Fr. Francis Tambellini is director.

Mt. Mercy to Sponsor Book Review Series

The Mt. Mercy College Scholarship Foundation will sponsor its fourth annual benefit series of book reviews on the first four Thursdays of Lent.

The foundation uses the proceeds from this project to provide scholarships for outstanding students in the fine and liberal arts. By using the facilities of the college, and through the participation of faculty members in the book review series, the members of the foundation hope better to acquaint the people of Pittsburgh with the achievement of the college.

The reviews will be presented at 11 a.m. in Room 411 of Antonian Hall.

Sister M. Aquinas, R.S.M., chairman of the department of English, will begin the series on Feb. 16 by reviewing Andre Schwartz-Bart's "The Last of the Just," which has sold over half a million copies in France since its publication there in 1958.

"The Wastemakers," by Vance Packard, will be reviewed on Feb. 23 by Mr. John Cramer, assistant professor of sociology.

Dr. Howard H. Ferres, a mem-

ber of the English department, will give the third review on Elizabeth Spencer's "The Light in the Piazza."

The series will conclude on March 9 with Mr. Arthur F. Tybor's review of "Let Us Now Praise Famous Men," by James Agee and Walker Evans. Mr. Tybor is chairman of the department of philosophy.

The admission price for the series is \$5. Admission for a single review is \$1.50.

Further information may be had from Mrs. Joseph G. Smith, MA 1-8338, or the college public relations office, MU 3-4800.

CCD Seminar Scheduled For February 12

Teachers in the Pittsburgh Diocesan Confraternity of Christian Doctrine from Allegheny County will meet Sunday, Feb. 12, from 2 to 4 p.m. in the Peter Mills Auditorium of Rockwell Hall, Duquesne University.

This is the first of this year's series of special workshop conferences designed to supplement training of lay teachers of religion.

Sister Marietta, superior of the Pittsburgh Catechetical Training Center, will conduct a session on the nature, purpose and the importance of formal staff meetings of teachers in the parish CCD schools of religion.

Fr. John Burton, diocesan director, will combine a conference and a group discussion dealing with the "Christian Meaning of Lent."

Bethel Park Guild To Hear Fr. Christopher

Fr. Christopher E. Fullman, O.S.B., author and English professor at St. Vincent College, will speak at the Parent-Teacher Guild meeting of St. Valentine parish, Bethel Park, Sunday, Feb. 12.

The meeting will be at 2:30 p.m. in the school. Fr. Christopher will review Catholic thought in modern literature. His writings have appeared in numerous national journals, including Commonweal and Catholic World. The public is invited.

Wait 'Till Robert Frost Hears This

BURLINGTON, Vt. (NC)—Take it from a Jesuit geologist, winters in Vermont weren't always as cold as they've been in recent years.

Fr. James W. Skehan, S.J., chairman of Boston College's geology department, said there was a time when the Green Mountain State had a tropical, humid climate, and when the state was as lofty as the Alps and Himalayas of today.

That time, he added, was millions of years ago when dinosaurs and other prehistoric animals roamed what now is Vermont.

With the aid of Boston College students, Fr. Skehan is assisting the Vermont Geological Survey in making a study of the geological characteristics of the state.

Dutch Scholar To Teach Here

Dr. Johannes B. Linschoten, director of the psychological laboratory at the Royal University of Utrecht, Holland, will serve as visiting professor of psychology at Duquesne University for the spring semester.

He is the first such professor in the psychology department's program to bring a European scholar to Duquesne each year. Dr. Linschoten is recognized as an outstanding authority in phenomenological-experimental psychology.

At Duquesne he will teach on the graduate and undergraduate levels, in addition to conducting a graduate seminar in contemporary psychology.

Cite Responsibilities Of Intellectuals

STRESA, Italy (NC)—Catholic intellectuals have the duty to make modern man receptive to the teachings of God. This was the conclusion of the sixth annual convention of Italian Catholic Writers here. In addition to conditioning men to receive the message of God, Catholic thinkers must also guard against profaning the supernatural by adapting it to earthly needs, the writers concluded.

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Too Many Catholics Shirking Civic Duties, Priest Maintains

By BILL MCCLINTON

A priest-expert on city planning urged here recently that the Church emerge from its "silence" on urban renewal and give moral leadership to the shaping of America's future communities.

"Our silence in the related fields of housing and planning is nearly unanimous," Fr. Robert G. Howes charged.

Fr. Howes proposed that dioceses consider a community relations department to lead the Church and Catholics individually to greater participation in the city renewal programs now snowballing throughout the United States.

He recommended a constant check in each community on overall Church participation in civic affairs. "Is the Youth Council neglecting the welfare of the community in which it subsists? Does the Catholic men's group provide a forum for community discussion? Are Catholics taking part in such community discussion areas as mental health, problems of the aging?"

Fr. Howes holds a master's degree in city planning and has lectured widely on the Church's relationship to the American community. He is from the Worcester, Mass., diocese. In 1959 he published a pioneer study of urban renewal in Washington, D.C. He was interviewed while attending a renewal meeting in Pittsburgh.

Fr. Howes warned that "change in the American community at this moment is so serious, so widespread, so filled with moral consequences not only for our own but for succeeding generations that there is imperative need for moral guidance."

He said that too many Cath-



FR. ROBERT G. HOWES
Urban Renewal Proponent

olics shirk their civic duties, and recommended more sermons on the moral obligation of a citizen to work for his community's welfare.

The community relations department which Fr. Howes proposes would be staffed by laymen and priests. It would keep the diocesan clergy, offices and lay organizations informed about community needs and planning.

This "apostolate" would not supersede but rather complement and coordinate the present "fringe" efforts of existing diocesan organizations whose main concern lies elsewhere, he said.

Playing By Ear

"Once we have accepted, corporately and individually, the principle that there is such a thing as the civic interest in which the Church can and must be concerned—and that this is not 'politics'—then much of the subsequent operation will have to be played by ear," Fr. Howes said.

"But the Church should be vocally represented at important civic gatherings at which the future of the community is being discussed. And this beyond problems of self-interest."

Fr. Howes pointed to the American Bishops' statement last November calling for Americans to assume greater individual responsibility in community life.

"In many communities, while our neighbors of other faiths rally to causes of commonwealth, Catholics—officially and otherwise—are notoriously reluctant to cooperate," he declared.

Catholics too often take negative stands and fight only "for our own pound of flesh in civic readjustment," Fr. Howes said. "There is too little evidence of positive specific interest on our part in practical aspects of good planning in our communities."

He quoted the late Emmanuel Cardinal Suhard of France concerning civic responsibility: "It is impossible to be a saint and live the Gospel we preach without spending ourselves in a common effort to provide everyone with housing, employment, food, leisure and education necessary for a decent human life."

Civic Obligations

By sermons, literature, editorials, and through diocesan organizations Catholics should be reminded of their civic obligations, of the need to attend town meetings, urban renewal hearings, to support good civic planning, he continued.

Fr. Howes favors local and national inter-faith conferences which would concern themselves with the community's good. He cautioned against overlooking the "big picture."

"The Church, concerned for morality in society, must think out for herself what type of metropolitan tomorrow might be best from the point of view of family life in America say in 1990, and then insist that at least this goal be repeatedly enunciated and that each specific be judged in relation to it," he concluded.

Fr. Howes served four years with Army military intelligence in World War II before entering the seminary. Since his ordination in 1951 he has served in a variety of posts, from the parish and diocese level to Catholic college lecturer and associate official of the National Conference of Catholic Charities.

THE OLDEST construction by white men in America is believed to be a fortified church at Newport, R. I., built by Catholic Norsemen.



MODELS for the PTG fashion show, dessert and card party at St. Anne, Castle Shannon, are, left to right, Mrs. James Braithwaite, Mrs. Jack Connell and Mrs. John Mykita. The party, which will feature spring fashions and hairdos, will be Saturday, Feb. 11, at 1:30 p.m. in the parish hall. Mrs. Robert McCartney is serving as chairman, assisted by Mrs. Laddie Davis. Proceeds are expected to bring to completion the organization's plan for a "TV in every classroom."

Public Housing Endorsed By Priest

ST. PAUL, Minn. (NC) — A Catholic priest, appearing before the St. Paul city council, stressed the duty of the community to aid the needy by providing public housing.

"A Christian community must assume responsibility and come to the aid of its less fortunate members," said Fr. Blaine Barr, assistant at St. Paul cathedral.

He spoke at a city council session held to select new public housing sites. A decision had been deferred for several months because of objections from citizens in the neighborhood involved.

During a heated five-hour session at which Fr. Barr spoke, the council approved six sites. Among them was one in the cathedral parish area which had been recommended by the priest. St. Paul had faced loss of Federal public housing funds if it did not approve sites for at least 428 dwellings by Feb. 8.

Fr. Barr said citizens should suppress their "selfish interests" in considering public housing.

He said the community has a duty to "provide for the needs of individuals who have economic problems, insufficient education or fewer natural abilities than their fellow men."

Fr. Barr's statement was endorsed by three non-Catholic clergymen who also spoke at the council session — Rabbi W. Gunther Palu of Mt. Zion Temple, the Rev. Edward S. Richards, pastor of Central Park Methodist Church; and the Rev. Emory Barrett, pastor of Epworth Methodist Church.

Sacred Heart Mothers

To Hear Msgr. McDowell

The Confraternity of Christian Mothers of Sacred Heart parish, East End, will meet Thursday, Feb. 16, in the auditorium at 8 p.m. following services in church. Msgr. John B. McDowell, superintendent of diocesan schools, will speak.

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The following letter will be read at all Masses in all churches on Sunday, Feb. 12. The collection which it announces is to be taken up on Sunday, Feb. 19.

Dearly beloved in Christ:

The missionary activity of the Church is often looked upon as involving only distant and isolated areas of the world. When we hear the word "missions" applied to areas close to home we are sometimes surprised.

Yet mission work there is, here in our country, indeed in our own diocese, and this work is as much in need of assistance for its strength and development as any missionary venture in the world.

It is with well-founded confidence in your Christian concern for souls, especially those of your fellow citizens and neighbors, that I direct your attention to the American Indian and Negro Missions. All over America priests, religious and laymen are laboring among our own countrymen that the knowledge and love of God may grow in them and that our land may become more fully the land of the Lord.

Your constant prayers, as well as your generous help by offerings of money, are needed to aid the Indian and Negro Missions in their work for souls. All these we ask as we announce that the annual collection for these missions be taken up on the First Sunday of Lent, Feb. 19.

May your abounding charity bring you the hundred-fold recompense of the Lord!

Faithfully in Christ,

+ John Wright,
Bishop of Pittsburgh

Greensburg Diocese Loses Oldest Pastor

Burial was held Tuesday for Fr. Nicola Albanese, 89, oldest pastor in the Greensburg Diocese, who died Feb. 2 in Jeanette Memorial Hospital.

Fr. Albanese, a priest 61 years, was pastor of Our Lady of Grace Church, Greensburg, from 1910 until his death.

Bishop William G. Connare of Greensburg was celebrant of the Solemn Pontifical Mass of Requiem at the church.

Eulogy
"In the death of Fr. Albanese," Bishop Connare said in his eulogy, "we have lost a venerable priest of the Church and a distinguished citizen of the community."

"His simple manner of living, even more eloquently than his unique manner of speaking, taught priests and people alike the important truths of the Gospel, the primacy of things spiritual."

"Ever grateful to the America which welcomed him as a young immigrant over a half a century ago, he succeeded admirably in helping his beloved people become exemplary citizens of this community. All Greensburg will miss his familiar figure and his friendly smile, but none more keenly than his loyal parishioners, the good people of Our Lady of Grace parish."

Fr. Albanese was born in Guardiaregia, Italy, in 1871 and was ordained in Italy in 1895. He came to America in 1905 and served in New Jersey and Missouri parishes for five years before coming to Western Pennsylvania in 1910.

While serving under five bishops, Fr. Albanese founded the present parishes of St. Rita, Connelville, and St. Bernardine, Mt. Pleasant, St. Paul parish, Greensburg, is an off-shoot of the former St. Anthony Chapel mission which he established.

Fr. Albanese was always grateful to the Sisters of Charity at Seton Hill for their kindness when he first came to Greensburg. As he had requested, burial was at their Seton Hill cemetery.

Services were held Tuesday for Fr. Gordon Francis Knight, former Duquesne University faculty member, who died Feb. 3 at the home of a brother in Vienna, Va.

Fr. Knight, 62, was professor of theology and taught philosophy at Duquesne from 1943 to 1958. He authored two books used by his classes, "Apologetics" and "Theology for the Layman."

From 1958 to 1960 he taught theology at the Holy Ghost Seminary in Norwalk, Conn., until illness last December forced a halt.

Fr. Knight was ordained into the Holy Ghost Order in 1927. He studied in Rome and received a doctorate in divinity at Gregorian University in 1929. He taught theology and economics at the Seminary in Norwalk from 1930 until assigned to Duquesne.

Services were held in Ferndale, Conn.

'Divine Praises' Prayer Rearranged by Vatican

VATICAN CITY (NC)—The new invocation in praise of the Precious Blood of Christ has a different place than originally announced in the Divine Praises normally recited after Benediction of the Blessed Sacrament.

The official publication, Acts of the Holy See, states that the invocation "Blessed be His Most Precious Blood" is to be inserted following the invocation Blessed be His Most Sacred Heart."

The original decree of the Sacred Congregation of Rites (Oct. 12) stated that "Pope John XXIII kindly deigned to decree that to the praises of 'Blessed be God,' after the invocation 'Blessed be the Most Holy Sacrament of the Altar,' there be added the invocation 'Blessed be His Most Precious Blood.'"

It was later suggested that a more logical place for the insertion of the new invocation was after the praise of Christ's Sacred Heart. The suggestion was adopted and, according to the Acts of the Holy See, the Divine Praises are now as follows:

Blessed be God.
Blessed be His Holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the name of Jesus.
Blessed be His Most Sacred Heart.
Blessed be His Most Precious Blood.
Blessed be Jesus in the Most Holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in His angels and in His saints.

St. Michael's to Stage 'Veronica's Veil'

St. Michael parish's famous Passion play, "Veronica's Veil," will be staged in the South Side for the 42nd Lenten Season beginning Sunday, Feb. 12.

The play will be presented Saturdays at 2:30 p.m. and Sundays at 2:30 and 8:15 p.m. during Lent, at St. Michael Auditorium, Pius St. and So. 18th St. extension.

More than 150 men and women take part in the sacred drama based on the tradition of St. Veronica's kindness to Christ on His way to Calvary.

The cast has been in rehearsal since November. Edward Mours is directing, assisted by Gertrude Schmitt.

Written by the late Passionist, Fr. Bernardine Dusch, "Veronica's Veil" was staged for the first time in 1913. Its success through the years has won it such accolades as "America's Passion Play."

Reservations may be made through mail orders to St. Michael Church, Pius St., Pittsburgh 3, or by phoning HEmlack 1-5550.

Fr. G. F. Knight Succumbs

Services were held Tuesday for Fr. Gordon Francis Knight, former Duquesne University faculty member, who died Feb. 3 at the home of a brother in Vienna, Va.

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Services were held in Ferndale, Conn.

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Obituaries

Sister Clotilda

Burial was held Saturday for Sister M. Clotilda Clark, a Sister of St. Joseph who died Feb. 1 at the Baden Motherhouse after a long illness.

A Solemn Requiem Mass was offered in the Motherhouse Chapel. Burial was in the Sisters' Cemetery there.

Sister Clotilda was born in St. Augustine, Pa., in 1868. She entered the convent in 1895 and spent her religious life in the domestic department of the former St. Joseph Infant Home in Ebensburg and in several of the convents of her community.

She has no immediate survivors.

THE VATICAN publishes an annual statistical yearbook of the Holy See called "Annuario."



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... FATHER JOSEPH H. KNÖRR, Director of Vocations, Diocese of Pittsburgh, will be the Spiritual Director of the Jet-Age Pilgrimage-Tour departing New York July 15 via SWISSAIR Jet. In 21 days visit Portugal, Italy, Switzerland, France and England. In Europe an experienced American Express Tour Escort travels with the members to handle all travel details. Other pilgrimages depart by air and by ship, March through September.

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MEMORIALS

Continuing a unique program he inaugurated last year, Bishop Wright will preach a March retreat for the diocese's young men at a downtown hotel. The purpose will be to stimulate vocations.

The three-day event will be held at the Roosevelt Hotel from Friday, March 24, through noon Sunday, March 26.

Retreatants will be high school juniors and seniors who have expressed interest in the priesthood. Those attending last year represented most of the diocese's parishes. Bishop Wright will again extend a personal invitation to the youths.

"Last year's retreat appears to have borne good fruit."

Bishop Wright said last week. "I am confident that the continuation of the experiment will justify itself both in terms of attracting vocations and in terms of dramatizing the vocations problem."

The retreat drew more than 300 young men last year to the Penn-Sheraton Hotel. A hotel site was chosen because local retreat facilities cannot accommodate such a large group.

A temporary chapel to be set up in the hotel will be the center of a program of Masses, talks by religious and lay leaders, consultations, panel discussions and films. Fr. Joseph H. Knorr, diocesan vocations director, is in charge of arrangements.

Hotel Retreat Scheduled For Youths

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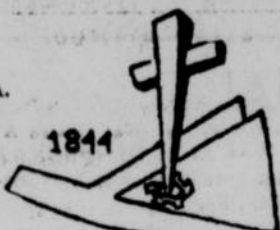
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Industrial Leaders Guilty

Earlier this week fines and jail terms were inflicted on substantial leaders of the electrical industry because that industry was caught in a continuous and long standing conspiracy to violate the Sherman anti-trust law by fixing prices and controlling competition.

It is ironic that the ordinary citizen has some difficulty in understanding the

Lenten Diets

To save harried parish priests a phone call or two, may we point out with regard to the Lenten fast and abstinence regulations (carried on page one of this issue) that again this year there is no reference in the regulations to any so-called "principal meal." This is because of the widely differing customs among Catholics of the diocese and because of permits that meat may be taken at any single meal on a fast day.

For instance, some people may eat a meat sandwich for lunch and take a heavy meal at night which they may prefer be meatless. It seems pointless to require, in effect, that on fast days meat be necessarily linked to a so-called "principal meal."

Hence, for the guidance of those who might inquire about the use of meat on fast days, the following should be kept in mind: there is only one full meal, no matter when it is eaten or what is eaten at it; there is no eating between meals, even though liquids are permitted; finally, meat is taken but once a day.

Concerning liquids the regulations are equally simple. Any liquids, as long as they do not contain meat or are not made with meat, may be drunk between meals. This includes everything that flows, from milk shakes to molten lead.

Smut Drives and Good Taste

The Post Office Department, in what was described as "an important new policy statement," has announced plans "for the toughest crack-down ever conducted" on violators of the laws against mailing pornographic material. It announced, further, the department's approach "will be that used by the Federal Bureau of Investigation and other highly successful

'Sun, Surf, Study'

We received the other day an announcement from the University of Hawaii concerning a forthcoming academic program.

According to the release, this program "combines sun, surf and study" with "air-conditioned accommodations at Waikiki Beach.

The immediate impulse was to take up pen and become piously pompous about the state of American education; that the emphasis isn't where it ought to be, that study too often is secondary (or, in the case of Hawaii U., third), and all that jazz.

But when we came to work Wednesday in another snow storm . . . well, we changed our tune.

A bit of sun and surf would seem pretty good right now.

What about study? . . . Let's worry about the sun and surf first, to say nothing of the snow!

importance of the Sherman Act, while the very class of men who have been violating the act know full well its paramount importance. The act and its accompanying administrative provisions keep capitalism free and restrain the money power. In our great economic and commercial society, if we had no workable anti-trust law, the power and concentration of money would grow so great as to be unbearable. Bigness would destroy freedom and the topmost leaders of concentrated enterprises would become so powerful that in the words of Leo XIII "men would scarce dare to breathe against their will."

The previous Republican officials of the Department of Justice and their Democratic successors both urged the Federal Judiciary to punish at least some of the guilty men by sending them to jail. They asked this out of no draconian whim but that the importance and grave necessity of our anti-trust statutes should be underlined.

Yet, though it is a few who are being punished, it is the moral climate of virtually the entire business community that stands indicted. It is a pity that decent men should be infected by this bad moral climate and have to be sorely punished. We have nothing but sympathy for them and their families, but we must understand at the same time the stern decision that punishes them lest the moral fabric of our industrial community rot utterly.

A society can continue strong if its criminal class slips and slides through the laws' maze and occasionally has the laugh on the law-abiding. But the best citizens, the leadership which an important segment of the community naturally produces, if it can with personal immunity scoff at grave, necessary and reasonable laws, and if that scoffing be tolerated, we shall have a society sick indeed.

law enforcement agencies, in that our drive will be conducted without fanfare."

On both points does the Post Office Department merit commendation, and on the second fully as much as the first.

The Post Office Department has long been rightfully concerned over the smut material passing through the mails, and the anti-smut campaign engineered by past-Postmaster General Summerfield is one for which all decent Americans are grateful.

However, there have been times during this and other anti-smut campaigns when, in informing the public, the emphasis seemed more on the materials than the crime, more on the sin than the solution. We recall stories emanating from the Post Office Department which were graphic to the point of being seriously offensive to the average reader.

If by the phrase "without fanfare," the Post Office Department means that henceforth it intends to suppress the juicy details, then we say "more power to them."

Enforcement and official news releases dealing with smut campaigns should not violate the good taste which inspired these campaigns in the first place.

Donald McDonald

Shirer's Book Merits Reading

William L. Shirer's book, "The Rise and Fall of the Third Reich," as everyone now knows, has become something of a phenomenon in the American book publishing business. It is the first time a \$10 book has reached the "best-seller" list.



Furthermore, there is evidence that people are not only buying Mr. Shirer's 1,200-page history of Nazi Germany, they are reading it. Everybody with whom I have talked, who owns a copy of the book, discusses it with the unmistakable knowledge-ability of one who has actually read it. This has not been true, I think, of some other recent best-sellers (e.g., Pasternak's "Doctor Zhivago") which have been bought, one must presume, for their status value or out of a bandwagon impulse.

Why the authentic success of Mr. Shirer's book? What accounts for the voracious appetite of the American people for the history of Hitler and his monstrous movement which defied whatever it touched?

Some proximate reasons suggest themselves. For one thing, the book is interesting. Mr. Shirer has said that he was conscious that this was more than a dry-as-dust history; it was a fascinating story. He was determined to "tell the story" rather than simply recite facts.

For another thing, the story is concerned with a period within the experience of the vast majority of the American people—the period from 1933 to 1945. It therefore promises to answer many questions, clarify many details, and order many of the hitherto disconnected facts about this "thing" which was at once so familiar and yet so strange at the time that it existed.

I suspect, too, that a good many Americans are reading "The Rise and Fall of the Third Reich" because they are wondering whether there will be a Fourth Reich. They are wondering, perhaps, whether there may be material in Mr. Shirer's book which can cast some light on whatever apprehensions they may have about the "new" Germany.

I would like to think that at a much deeper level another motivational force is at work which would account for the success of this book. I would like to think that many of us are buying and reading it because, like John Donne, we understand that "no man is an island"; that every man's death diminishes

us. I would like to think that we recognize, however dimly and inchoately, that what happened to the victims of the Nazis and what happened to the Nazis themselves somehow involves us by virtue of the fact that we are of one human race with a common origin and destiny.

If this is, in fact, a motivating reason, it is a most encouraging one at this moment in human affairs when the callous in our midst tell us that the fate of starving and tyrannized peoples is no concern of ours, that our first obligation is to a "balanced national budget" which, for a while threatened to become one of the sacred poles of our officially tranquilized national life.

As I say, I would like to think that conscience accounts for the ready resonance Mr. Shirer's book found in the American people. But where conscience is not the principal motivation, it may well be the sobering postlude for thousands of Americans once they have finished reading the book.

sands of Americans once they have finished reading the book.

One 40-page section alone—Mr. Shirer's straightforward report of "Nazi Terror in the Conquered Lands," page 956 ff. — is ghastly. It is terribly hard on the stomach, though Mr. Shirer refuses to sensationalize; but in the end it must fire in its readers a resolve that these crimes and atrocities (of which genocide was only one) shall not happen again.

A reading of Mr. Shirer's book is perforce unpleasant at times. But it is also indispensable. If it accomplishes no other thing, it will persuade readers to breathe some very earnest prayers for, among others, the 5,000,000 (yes, five million) Jewish men, women and children exterminated by the Nazis in their insane malevolence. And anytime humans are moved to pray for each other they are moving in the right direction.

Necrology

February 10
Fr. Robert McDonald 1939
Fr. George M. Schoener 1941
Fr. Victor I. Kennedy 1946

February 11
Fr. Raymond W. Foster 1951

February 13
Fr. Joseph G. Harder 1934
Fr. Peter C. Danner 1939
Fr. Henry J. Duval 1942
Fr. Bernard J. McCabe 1959

February 14
Fr. H. McHugh 1920
Fr. Thomas Kirner 1929
Msgr. Ferris J. Guay 1958

February 16
Fr. Joseph D. Hagan 1947

February 17
Fr. Bernard J. Hynes 1927

NCCW Plans European Tour

The National Council of Catholic Women will sponsor a 40 day European trip beginning April 15 and concluding May 7.

The group will visit Portugal, Spain, France, Italy, Austria, Germany and Holland. A highlight of the tour will be participating in the 50th anniversary congress of the World Union of Catholic Women's Organizations in Rome.

The group will leave New York by jet April 15. The party is open to husbands and friends of the council, both Catholic and non-Catholic. Further information may be obtained by writing to the National Council of Catholic Women, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

ORDO

For use with the Daily Missal

Sunday, February 12
Quinquagesima Sunday.
Second Class. Purple.
MASS — Proper. Creed. Preface of the Trinity.

Monday, February 13
Fourth Class Ferial Day.
Purple.
Mass of preceding Sunday. No Gloria or Creed. Common Preface.

Tuesday, February 14
Fourth Class Ferial Day.
Purple.

Mass of preceding Sunday. No Gloria or Creed. Commemoration of St. Valentine in Low Mass. Common Preface. (Or Mass of St. Valentine. Red. Gloria. Commemoration of the Feria in Low Mass. Common Preface.)

Wednesday, February 15
Ash Wednesday.
First Class Ferial Day. Purple.
MASS — Proper. No Gloria or Creed. Preface for Lent.

Thursday, February 16
Third Class Ferial Day. Purple.
MASS — Proper. No Gloria or Creed. Preface for Lent.

Friday, February 17
Third Class Ferial Day. Purple.
MASS — Proper. No Gloria or Creed. Preface for Lent.

Saturday, February 18
Third Class Ferial Day. Purple.
MASS — Proper. No Gloria or Creed. Commemoration of St. Simeon in Low Mass. Preface for Lent.

Sunday, February 19
First Sunday of Lent.

Fr. Charles Owen Rice

Parochial Schools

We have a great and quiet ally in our struggle to get justice for Catholic parochial school children and their parents; namely, the fundamental decency of the majority of our fellow citizens of the United States, a quality demonstrated in the past election campaign.

As the controversy rages we must not let our tone grow shrill and we must not belabor. Our case is a good and reasonable one, but we must state it over and over again with patience and good humor. It is at its most effective when stated by laymen and one hopes that the layman's organization which was formed some months ago to procure justice in the matter will become active. One resounding initial statement will hardly be enough but a consistent pattern of publicity and activity must emerge, and soon.

Our opponents' argument has a fatal flaw, a flaw in its basic, bed rock position. They finally must come down to saying approximately this: You Catholics have a right to educate your children as you wish and you have a right to give them religious schooling, so, if that is what you want, pay for it yourselves.

The flaw in this statement is that it is small, mean and petulant. It does not shine nor gleam with glory, but is smudged with selfishness, uncharity, and cold disregard of another group's feelings and welfare.

Our best strategy is to isolate this argument, let it stand out, get the full glare of public attention. Let it speak for itself, let it be shrill and insistent, and it will grow shabbier and shabbier and its adherents will grow few and unprudent.

No tactless Catholic bellowing, no righteous thundering from on high should be allowed to obscure the essential nobility of the Catholic position, deep love for children and for the word of God. We must never tire of stressing that, wanting religious formation for our children, we have no choice but to maintain our own schools because public education is by law prevented from giving this essential formation.

Sharpness and crude partisan behavior of clergymen who are opposed to parochial school assistance is already being criticized by neutral sources; it is only a question of time until the neutrals realize the narrow professionalism, in the worst sense, of many of our opponents who are in the public education business. All the more reason for Catholic spokesmen to speak softly, if insistently, on this question.

This is due to be a long fight and perhaps a losing one, but we have really no alternative; we must become engaged to the full extent of our resources. That there is a Catholic in the White House should not smother this legitimate and completely American campaign for justice. In President Kennedy we have no hostage to fortune. He is a fine young man and will be a credit to us, but he is on his own and we will be doing him, the cause of justice, and ourselves no favor by worrying about how our activities in this campaign will affect him.

That he stands against the cause of justice in the matter is no great harm; in all realism he has little choice. Anyway, justice for our parochial schools is something we want to get not because of the accident of having a Catholic in the Presidency, but it is something we want to get as a gift from our fellow citizens, a token and earnest of their friendship and sense of fair play, a compassionate gesture, if you will.

Let us not demand this harshly, let us be not too proud to ask for it gently. Our fellows trusted us enough to put a Catholic in the White House; will they trust us enough to permit us to educate our children the way we think we should, will they trust us to maintain them as good little Americans and parochial school students at the same time?

Joseph Breig

City Best For Kids

I have waited for years for somebody to challenge the whiffery notion that the best place to rear children is necessarily the country, and the worst place the city.

Because he has done precisely that, Dr. Robert D. Cross of Columbia University hereby is made the first charter member of my personal Academy of Preferred Thinkers (APT) which I have just this moment made up out of my head.

I salute Dr. Cross also because he speaks plain English, a practice much too rare among our intellectuals. Dr. Cross, a leading Protestant historian and an authority on the Catholic Church in the U. S., was a specially invited speaker at the 1961 convention of the American Catholic Historical Association.

The idea that country life is automatically healthier for the soul, he said, came down to us from such earlier Catholic figures as Bishop John Lancaster Spaulding, founder of Catholic University of America. Bishop Spaulding, Dr. Cross said, was one of those who "believed that closeness to nature made the farmer so cognizant of the boundless, immense forces of life that religion came to him naturally."

Observe the clarity and simplicity of Dr. Cross' phrasing. One word might be altered for easier reading. "Cognizant" could become "aware." But Dr. Cross has nobly resisted the temptation to say it this way:

"Bishop Spaulding and some erudite contemporaries were impelled by contemplation of their milieu to embrace the un-statistical and non-demonstrable assumption that those adherents of their doctrinal views who were of the agricultural persuasion were, as a consequence of proximity to the ineluctable vital process of the planet, virtually automatically theistic."

The trouble with Bishop Spaulding's theory, Dr. Cross said, was that it ignored the fact that there are many kinds of cities with many kinds of neighborhoods. Let us admit, in justice to Bishop Spaulding, that city life in his time differed from city life today, and that Catholics, being poor, did not live in the "most desirable" sections.

All the same, good Catholics—and good Protestants and Jews too—transformed many materially poor districts into areas spiritually rich, out of which came many of our most admirable Americans.

Now for my own testimony. My wife and I have lived in a semi-rural village, in a small town, and in residential sections of two large metropolitan complexes. Based on our own experience, we'll take the big cities. This is not to say that there are no excellent rural and small town neighborhoods. There are.

Our home at present is in a self-governing city of 80,000 in a metropolis of a million and a half. We have been there 15 years. Never have we heard of anybody on bad terms with anybody else. Nobody uses language that children should not hear. Nobody sets a bad example in any way. Adults and children go in and out of neighboring houses, sure of their welcome, and sure of the right kind of atmosphere. Youngsters leave outside all night their bikes and trikes, wagons and scooters; and nothing is stolen. If there is sickness or death or accident in any house, everybody hastens to help.

The area is sprinkled with Catholic and Protestant churches (Continued on Page 5)

Erik von Kuehnelt-Leddihn

The Church as Civilizer

I have now been traveling for another two weeks in Latin America, contacting people right and left: priests and railroad conductors, prime ministers and Indian women in the markets, archbishops and missionaries, university students and petty officials. With every day the picture in my mind becomes more rounded, the problems of this tormented, so rich and yet so wretched continent more strongly focused. Now that I am in Chile, I have left the part-Indian midriff of the Americas and am facing another world — "White" South America—with troubles all of her own.



Some weeks ago I wrote about the analogies between the Church in "Indian America" today and the Church in Europe in the early Middle Ages, a comparison I consider more valid every day, there is yet another aspect to this and that is the almost unavoidable task of the Church in South America to engage in activities which are not of a strictly religious nature. Once every facet of our cultural and industrial activities has been profoundly Christianized, the Church can restrict herself to worship and teaching, the latter taken in a narrow as well as in a wider sense.

As we all know, in the early and even in the High Middle Ages the Church had to help actively in establishing and maintaining a culture and civilization which made a Christian way of life possible. "Grace presupposes nature" says a theological tenet and this is also true in a "historic" sense. The Incarnation did not take place in some remote part of the globe 40,000 years ago, in the Stone Age when writing was unknown and all mankind was engaged in a bitter struggle for survival. Christ was born where three continents meet, in a large, well-administered Empire of no mean cultural achievements... and not among the Eskimos.

Thus, when the Church expanded among the barbarians outside the Roman boundaries she had—primarily through the monks—to teach the important techniques of a higher material life: reading and writing, planting and harvesting, building, le-

gal procedure, the brewing of beer, the cultivation of vines, the making of cheese, even cooking and sewing, painting and carving. There is such a thing as a "savage" who, of course, is called to conversion and redemption, but in order to achieve this he is almost forced to break with his former way of life. There is such a thing as a "Christian soldier," but there is no "Christian headhunter," no saintly cannibal, nor even ideal Christian family life in a cave.

In the midriff-Americas, where broad Indian and Cholo (Mestizo) masses exist alongside a small White minority, the Church is well aware of this. As long as the Spanish crown ruled these lands the awareness continued that these "Colored" or "partly Colored" people had to be westernized, whether they wanted to or not. This consideration faded out after independence, but today the Church remembers her old task—a task she has to fulfill because state and society are not sufficiently aware of it.

Let me single out at random two typical examples for this endeavor: the "Sutatenza" in Colombia, and the credit system organized by the Maryknollers in Peru.

The "Sutatenza" is an enterprise called after a miserable mountain village in Colombia whose young, native pastor, Fr. (now Msgr. Salcedo) came to the conclusion that ignorance (all sorts of ignorance) generated poverty and lack of faith and therefore ought to be licked. How was this to be done with a few men when the printed word was not understood? The answer was simple: education through radio.

This "brainwave" resulted in the erection of a network of radio stations teaching the Catholic way of life to a nation of 13 million of which 43 per cent are total illiterates, 34 per cent near illiterates, and only 5 per cent fully educated. The radio stations direct local volunteer

"dirigentes" (a few of them priests) to teach the people everything from reading and writing to cooking and farming, from building bridges (3,391 have already been constructed) to planting trees (more than two million have been planted), from establishing rural theaters (742) to vaccinating domestic animals and getting away from monoculture, i.e. the monopoly of coffee which makes Colombia fatally dependent upon the fluctuations on the world market.

The osulas radiofonicas are, needless to say, not the only items in this program of construction and reconstruction: there are courses for leaders and teachers, a weekly paper written especially for the country folk, there are two centers where more than 2,000 "dirigentes" have already been trained, there are cook books, readers, and other printed material.

The missionaries from the United States also have embarked on practical tasks, they have established parochial schools and even colleges to prepare the youngsters for the Catholic universities (some of which, and very good ones at that, already existed), and they have—as the Maryknollers in Peru did—established Credit Associations for the little people where loans are given at the "low" rate of 12 per cent per annum (instead of 48 per cent!)... not such a revolutionary feat if we remember that in the Middle Ages the Dominicans founded the first loan houses, the Montes Pietatis, the "Mountains of Piety".

Next week we will talk about the spiritual-intellectual problems faced by the Church in these regions.

Parkway Council Plans Dance

Parkway Council, Knights of Columbus, will hold its annual St. Valentine dance at the home in North Braddock, Friday, Feb. 10. Reservations may be made with officers of the council.

Joseph Breig

(Continued from Page 4)

—their chimes melodiously conversing about God—and with synagogues. Many Catholics are at Mass every morning. Protestants jam streets with parked cars for their services.

I suppose my wife and I have had something to do with rearing our family, but what with the atmosphere, the fine folks, and the schools, it has been astonishingly easy. Maybe that's why, when an older couple moves away, the house is quickly bought by a younger couple with a flock of little ones.

The Catholic Forum

NIXON VOTER CONGRATULATES PAPER

To the Editor:

Re. Letter from Disappointed Readers, Feb. 2, issue of the Pittsburgh Catholic.

I am one of the proud readers of the Pittsburgh Catholic who can say to my friends of various faiths, "Remember all those pre-election jokes you told and the many fears in your mind of what would happen if a Catholic got to be president? Well look where the official publication of the Diocese of Pittsburgh lists the inaugural story. On the last page. If your fears and jokes were correct, don't you think a religious paper would act it up a bit? You know, a big spread on page one with a big picture. Something like they did when we got the new bishop or the news of the new Pope."

Yes, I am proud of the Pittsburgh Catholic because it realized that in the last election the people of America elected to the Presidency of the United States a Democrat, nominated by the Democratic Party because he believed in the platform and principles of the Democratic Party, and the Democratic delegates thought he was the man able to win the election.

That the new president is the first Catholic to be elected to the high office of the presidency is indeed something to marvel over. It means America is growing up and the old prejudicial feeling toward a man because of his religious beliefs has been beaten. This is something Jews, Negroes and other minorities can and should be proud of. It may be the beginning of the understanding we all need when we look for a man to fill a position. It is the man and his personality along with his ability that should be considered. Not his religion or skin. This election may be the punch to tumble the ghettos built around the minority groups.

Maybe I am a dreamer, but these are my thoughts on the election. I hope I am right, I don't believe the election was just a test of strength, in which people voted for the candidate just because he is a Catholic and it would be nice to see what one would do if elected.

On his defeat, Mr. Nixon sent a telegram of congratulations to his political opponent and pledged his support for a sound America. As a Catholic who

voted for Mr. Nixon, I pray that God, through the Holy Spirit, grant insight to the president and his advisors in their efforts to make America strong and free, and may all Americans be united so that they may see a resemblance of Christ in their fellow man.

HOPEFUL

MAY WANT 'CATHOLIC' IN HIS COFFIN

To the Editor:

For 18 months I have intended to write this letter. Now after reading the Feb. 4 issue of the Pittsburgh Catholic and its Fine Arts Supplement, I take pen in hand.

For many years I was a subscriber (not a reader) simply because my school-age daughter put the pressure on me. Periodically I gave it a try, but the editorial policy seemed to be: treat all news in such a manner that it will not disturb the grade-school mind. If the subject was controversial, it was given strictly Catholic partisan viewpoint, or if that was not possible, the subject was ignored.

Now you issue a paper I find interesting, intelligent and instructive; a paper that presents articles on politics, sports, the fine arts and social problems in a style that has a Catholic approach without being propaganda. Your editorials and your feature writers do not hesitate to point out the faults of Catholics or the good qualities of people of other faiths. You are fostering good will to man.

I particularly like the Pittsburgh Catholic's sponsorship of the fine arts. The season before last, after twice reading your appeals to Catholics to support the Pittsburgh Symphony, I sent them a check. This year I sent them another. So I am now a sponsor of the Symphony although I have heard them only once since Steinberg became conductor. (I am a selective lover of music. I suppose I would drive a long-hair nuts. I like only the popular parts of concertos and symphonies. I buy records such as "The Heart of the Symphony," "Classical Music for People Who Can't Stand Classical Music," or even "The Classics in Dixieland.")

This is really a valentine. I now feel that I am getting my money's worth when I subscribe to the Pittsburgh Catholic.

For no reason at all, I might

This column is open to all readers of the Pittsburgh Catholic for expression of opinion. The editor reserves the right to refuse publication of letters lacking propriety. As evidence of good faith all letters must be signed but names will be withheld on request. The views are those of the writers and do not necessarily reflect the opinion of the paper or the policy of the diocese.

mention that I've subscribed to only two periodicals in my life: The American Boy, just prior to the first World War, and The New Yorker, since its first issue back around 1925. Maintain the present high quality of the Pittsburgh Catholic and I may request that a copy be placed in my coffin. I've already made that request for The New Yorker and "War and Peace." Additional reading matter won't hurt. I may have to sit in an ante-room a long time.

GEORGE KAUFMANN
Pittsburgh

COLUMNIST QUESTIONED ON CASTRO ATTITUDE

To the Editor:

Fr. John B. Sheerin, C.S.P., in a column labeled Was Castro Always a Communist? (Pittsburgh Catholic, Jan. 26), says: "The only trouble with this supposition (that weapons used by Castro forces in the revolution were purchased with Communist money) is that it is pure supposition. There is no proof that the money came from the Communist coffers."

Nathan Weyl, quoting Joseph Martin and Phil Santera, two credible reporters of the New York Daily News who researched Castro in Cuba following the revolution, says in his book, "Red Star Over Cuba": "Once," said a man who was close to Fidel, "Carlos Rafael Rodriguez, an active member of the Communist Party in Cuba, arrived with a dozen men loaded with money. It came to \$800,000 and Fidel hugged him and shouted, 'Now we're ready to win the war.'"

In the same book, Intelligence Digest, which called the turn on Castro and his revolution through the early days, is quoted as follows: "Fidel Castro's rebel organization has the financial and arms support of the Soviet Union and Communist groups throughout the western hemisphere."

"The preparation of this coup alone cost Communist sources a very large sum of money, of which only a small part came from the former President, Carlos Prío Socarrás. The bulk of it came from Russian and Chinese subsidies, channeled through secret groups in several Latin American countries, including Costa Rica, Chile and Argentina."

Alice Leone Moats, writing in National Review, (Aug. 24, 1957), already guessed that Castro's

arms "represented a large sum of money, far too much to have been raised in five and ten dollar contributions. Who did pay for it, still remains a big question, which American correspondents in Cuba apparently don't think worth trying to answer."

None of these statements are definite proof that Communist funds supported the Castro revolution. That final proof will one day be forthcoming. I wonder if Fr. Sheerin will need receipts signed by Castro before he will see the light?

Fr. Sheerin also claims there was no evidence that Castro was a Communist in the early days of his revolt. Further that "the evidence is that the revolution was not Communist in the beginning. In fact, the Soviets looked with contempt upon it. For Castro's followers were not the type you find in Soviet causes."

Miss Moats in her 1957 article wrote: "Whether or not Fidel Castro himself is a Communist is immaterial, since he does appear to be linked up with them and is playing their game." How right she was we all know today. Even at that early date she had been able to tell us that six days after the arrest of Castro and a group of his followers, Mexico police officials "announced that the movement was definitely under the patronage of Communist organizations, and inspired by them."

Miss Moats predicted: "If Castro should win, the Cubans will only find themselves with another dictator on their necks."

Perhaps her proofs were not admissible in a court of justice or even with our liberals, but it is interesting to note that she was right and the liberals wrong.

Alberto Nino, security chief for Columbia, listed in 1949 a group of Communists who took part in the Bogota uprising in 1948. Among those named were Fidel Castro. A Bogota detective reported after the uprising that there was found a "carnet, which the office of Detectives now has in its possession, with a photograph of the two Cubans, (Fidel Castro and Rafael del Pino), identifying them as first-grade agents of the Third Front of the U.S.S.R. in South America." (See "Red Star Over Cuba.")

Fr. Sheerin admits that Castro now has Communist ties. "The truth of the matter," he writes "is that something went awry between the time the revolution

began and the present day when Castro is tied up hand and foot to his Soviet overlords." Father is willing to debunk all proofs and circumstantial evidence which prove to the satisfaction of many that Castro was a Communist all the time and that his was a Communist revolution from the beginning. He does this on the grounds that it is pure "supposition." But then all he has to offer in rebuttal is a weak statement that "something went awry." What it was he admittedly doesn't know. But while debunking with the word "supposition," he is asking his readers to take his word on it, and his only proof is supposition.

Besides being a priest and an editor, Fr. Sheerin is a lawyer and should be able to do more than suppose. He should know that circumstantial evidence has at least some value, and much more than his own supposition.

PETER F. CLARKE
St. Benedict, Oregon.

ICE SKATES SOUGHT FOR POLK PATIENTS

To the Editor:

I am writing about the need for ice skates for the mentally retarded patients at the Polk State School.

The Polk State School Newsletter of January, 1961, made an appeal for ice skates for the patients. There is a nice lake at the school for skating, but they have very few pairs of ice skates for their 3,000 patients.

Skates, used or new if not needed, may be sent directly to the Polk State School, Polk, Pa. or left at the Allegheny Chapter of the Pennsylvania Association for Retarded Children office in the Council of Churches building, 220 Grant St., Pittsburgh 19. The association will see that they get to the Polk State School.

WILLIAM ALMAN
Pittsburgh

Forty Hours

February
9—Pittsburgh Hospital, Pittsburgh
10—St. Cyril of Alexandria, Pittsburgh
11—St. William, East Pittsburgh
14—Resurrection, Pittsburgh
15—Sisters of Divine Providence
Motherhouse, Allison Park
17—St. Stanislaus, Ambridge
18—Holy Cross, Glassport
21—St. Gabriel, Pittsburgh
23—St. Joseph Home, Pittsburgh
25—Sisters of the Good Shepherd, Pittsburgh
25—Holy Family Institute, Pittsburgh
26—Mother of Sorrows, Chariot
March
1—St. Margaret, Homestead

Note: The 40 Hours devotions continuing for three days may either open or close on the date assigned by the chancery as given here.

Theology for Everyman

Why Are Marriage Laws Important?

In the Mass of the Second Sunday after the Epiphany, the Gospel relates the Marriage at Cana and the manifestation of Christ in His first public miracle. Ever since this first Christian emphasis on the holiness of marriage, the Church has fostered its sanctity. Are the Church's laws on Matrimony as important today as in other ages?

Q. What is meant by the teaching that marriage is a type or symbol of the union between Christ and His Church?

A. When God made man male and female, He intended that the human race should increase and multiply, and that it should be sinless and happy. When our first parents fell into sin and involved us all in their misfortune, God promised a Redeemer, Who would be born of the chosen family of Abraham. Marriage thus came to have a spiritual meaning: women who were unable to have children regarded themselves as spiritually deficient. Marriage became even more spiritually significant when the Redeemer was born of a virgin mother under the protection of her marriage with St. Joseph. And when the Redeemer was about to begin His public life, He blessed a marriage by being present at it, and by working His first miracle in favor of the newly married couple.

The closeness of the union between husband and wife is paralleled by that of the union of the Son of God with human nature. As husband and wife share in each other's being and resources, so, in becoming man Christ makes it possible to have some share in His own divine life. Divine life flows from Christ as God through His sacred humanity to all who share in the fruits of His Redemption. Christ so loved the world that He took man's nature to Himself. Through the mystery of the Incarnation the divine and the human natures became inseparably united in a single divine Person.

In the state of matrimony there is a similar union between man and woman. Husband and wife become united as a single principle of generation. Each shares in the joys and sorrows of the other. They are joined together "for better or for worse, for richer or for poorer," until death. So also the Son of God, being rich, became poor for our sakes, that by His poverty we might become rich.

It thus appears that the natural purpose of marriage, the generation of children, has been supplemented by a supernatural purpose, that the children of men should be raised by grace to become sons of God. It is easy to see the part which Christian parenthood plays in the realization of this supernatural purpose. It is through marriage, as it has been sanctified by Christ, that the Church increases and multiplies. As St. John saw in prophetic vision the entire Church coming forth to meet Christ, he fittingly described the Church as the new Jerusalem, "Prepared as a bride adorned to meet her husband." (Apocalypse 21, 2)

In our own day it is important that the sacred character of marriage, among those who have been baptized, should be re-

affirmed and emphasized. It is not enough to proclaim the natural immorality of birth prevention, divorce and adulterous remarriage. For Christians these naturally immoral acts become sacrilegious, in their violation of the sacred union between Christ and His Church which is shared in by all who have become regenerated in baptism. For Christian marriage not only symbolizes the union between Christ and His Church, but also affords the natural support which makes this union possible. It is for this reason that St. Paul exhorts husbands and wives to love one another, as Christ loved the Church and delivered Himself for it.

Q. How is this point of view related to the sacramental character of marriage?

A. When we say that marriage is a sacrament, we mean that it is an outward sign instituted by Christ, and that it not only symbolizes the presence of grace in our souls, but actually causes it to be there. We cannot be certain that the sacramental nature of marriage is explicitly indicated in Sacred Scripture. We are quite certain, however, from Christian tradition and from the infallible authority of the Church that Matrimony is one of the seven sacraments, and that it confers grace in virtue of its sacramental efficacy.

It is of the essence of a sacrament to be an external sign. As God adapted Himself to our human weakness by becoming man, He facilitates our sharing in the fruits of the Incarnation and Redemption by instituting visible signs by which invisible grace is brought to our souls. The external sign which constitutes the sacrament of Matrimony is the contract, validly made by a man and a woman, to live together as man and wife until death. Whenever two baptized persons enter into the contract of marriage validly, the contract itself becomes the sacrament.

In every contract there is an offer and an acceptance. A bilateral contract, in which each party offers the other something which the other accepts, does not come into existence until the mutual exchange of rights and obligations is completed. The external sign, therefore, which constitutes the sacrament of Matrimony, is the mutual agreement externally expressed, of a man and a woman to live as husband and wife, and to exchange the rights and obligations which pertain to the contract of marriage.

It is not theologically correct to interpret the text of St. Paul that "marriage is a great sacrament" (Ephesians 5, 32) as referring directly to the sacramental character of marriage. What is meant here is rather that marriage is something sacred and mysterious. Yet what St. Paul has in mind is not difficult to think of as in correspondence with the sacramental character of marriage. When he speaks of marriage as analogous with the union of Christ and His Church, he is certainly thinking of the grace-bestowing power which belongs to the sacrament of marriage. All the sacraments are instruments in the hands of Christ. In the case of the sacrament of Matrimony, the union between Christ and His Church which is the source of all grace is not only brought about, but beautifully symbolized.

Q. What is the teaching of theologians on the question of the Sacrament of Matrimony?

A. The primary cause of the effect brought about by the sacraments is Christ. Christ is, therefore, the author and the principal minister of the sacrament of Matrimony. For all the sacraments, however, visible ministers are required, and they are deputed to act in Christ's Name.

At one time it was thought that the minister of the sacrament of Matrimony is the officiating priest. For those who subscribed to this view, the contract of marriage, entered into by a man and a woman, was regarded as the matter of the sacrament, and the blessing of the priest as the form. This opinion was developed, or at least strengthened by an historic decree of the Council of Trent which required the presence of a parish priest and two witnesses for the validity of marriages of Catholics.

Closer examination, however, will reveal that this opinion is incorrect. Today all theologians are agreed that the essence of the sacrament is to be found entirely in the contract of marriage. And since the contract is entered into by the husband and wife, and not by the officiating priest, it follows that the husband and the wife, and not the priest, must be regarded as the ministers of the sacrament, each one giving it to the other.

Moreover, it has always been held that, in certain exceptional cases, the presence of a priest at the marriage of Catholics may be dispensed with. If the blessing of the priest entered essentially into the sacrament of Matrimony, these exceptional cases would be impossible to explain.

On the other hand, it remains true that the presence of a priest is required, as a general rule, as a condition for the validity of both the sacrament and the contract of marriage when one of the parties is a Catholic. The Church is within its power in establishing this condition, since there is question of a sacrament, and since the fact of baptism brings Catholics, in relation to the contracting of marriage, under the jurisdiction of the Church.

The legislation of the Council of Trent which made the validity of marriage dependent on the presence of a parish priest or bishop in his own territory, was enacted to prevent the abuses connected with clandestine marriages, that is, those entered into by privately exchanged consent, apart from any external solemnity. Civil legislation likewise came to recognize the evils of purely consensual marriages. Today most jurisdictions have abandoned the provision of the common law which admitted the validity of consensual marriages, and a religious or legal ceremony is demanded almost everywhere as a condition for validity. According to Church law, however, the priest is present merely as a witness and is not demanded because he is thought of as entering into the sacrament of Matrimony in any essential way.

As we have already suggested, the law makes provision for situations in which a competent priest is not available. When there is danger of death, first of all, a marriage contract between two persons who are otherwise capable of entering into it, is valid provided two witnesses are present. This provision of law has in mind the predicament of a couple who are not validly married according to the laws of the Church, and who wish to become reconciled to the Church and gain the graces of the sacrament of Matrimony before they die. Their problem should, of course, be handled by a priest if one is available. If this is impossible, they may exchange matrimonial consent in the presence of two witnesses.

Apart from the danger of death, marriage may be contracted in a similar manner if there is grave inconvenience in delay and there is no likelihood that a priest may be available within a month. This problem might arise, for example, in the case of two Catholics in a Communist-dominated area where priests are not allowed to function. Their marriage would be recognized as valid by the Church if it were entered into before two witnesses, and if there were evidence to support the facts in the case. Those who may have contracted marriage in this way should report the fact as soon as possible to a parish priest who will have jurisdiction over them, and who will take steps towards having the pertinent facts made a matter of official ecclesiastical record.

Q. How does church law look upon the legislation of civil authorities relating to marriage?

A. It is fully understandable that, in modern times, the state should find it necessary to legislate in regard to the civil effects of marriage. Laws of the state which are in conflict with the laws of the Church, or with the law of God, are, of course, incapable of justification. State laws, however, which aim to protect the sacredness of the marriage contract, or to guard against the evils of clandestine marriages, must certainly be regarded as just and must be observed. Otherwise there would be unnecessary conflict between the Church and the state.

In some countries state laws demand that all marriages be entered into before an authorized civil official. Such a ceremony, however, cannot be recognized by the Church as a valid marriage, save in the exceptional cases noted above. It is wrong, therefore, for a Catholic to live in marital union unless his marriage has been entered into according to the prescribed ecclesiastical form, even if a marriage ceremony which is recognized by the state as valid has been gone through.

In our own country the law recognizes the right of priests, as ministers of religion, to witness marriages, and the record of an ecclesiastical marriage is accepted by the state as sufficient for its purpose as well, provided a civil marriage license has been procured. It is the duty of Catholics who have not been married by a priest to have their marital union validated as soon as possible according to the law of the Church. There can be no question about the teaching of the Church that the marriages of Catholics are not valid until this formality has been fulfilled. As for state laws which allow divorce, these are obviously against the law of God, and no Catholic may regard a civil divorce from a valid marriage as justification for attempting a new marriage contract.

Nor does the state have the right to set up matrimonial impediments beyond those which are indicated in the law of nature. The state is within its rights in forbidding marriages under certain conditions which seem to be dangerous for the common good. Thus the state might forbid marriages to persons suffering from certain forms of disease when there would be good reason for fearing that grave harm might result to the community. The state does not have the right, however, to legislate regarding the essence itself of the marriage contract as it is indicated in natural law.

The preceding commentary was prepared at St. John's Seminary, Brighton, Mass. It is reprinted from the Boston Pilot.

Out of the Past

100 Years Ago—1861

The milder rule initiated by the present Russian Emperor in Poland is given up, and the old system of police and military is revived on the grounds of conspiracies suspected by the Czar . . . The secession ordinance of Mississippi is met with almost unanimous disapproval and condemnation by the citizens of Natchez, who felt the Convention "sacrificed everything and obtained nothing" . . . The military of Pennsylvania number 355,000 men, 19,000 of whom are uniformed. Total arms of the state are: 22,300 muskets, 4,706 rifles, 2,809 cavalry, swords and sabres, 3,147 pistols and 69 bronze cannons . . . General Cialdini is criticized in the French papers for sending a message to the Queen of Naples, requesting to know where Her Majesty lodged so artillery might avoid the spot. He did not ask after the King, who he felt, being a soldier, would want to brave the dangers. The Queen replied she had no residence "except by the side of her husband and her King."

50 Years Ago—1911

A House Committee considering the retirement of Captain Robert E. Peary with the rank of rear admiral decides that Capt. Peary came within 1.6 miles of the North Pole. "enough to establish his claim of having been at the exact spot." . . . In a message to Congress, President Taft takes the stand that it is the right and duty of the United States to fortify the Panama Canal, and he urges an appropriation of \$5,000,000 for the work . . . Bishop Heffron of Winona makes a plea for the conservation of rural life . . . Colombo, Ceylon, is described as "one of

the finest and most flourishing missions in the world," where the number of Catholics has increased from 117,000 to 220,000 in 25 years.

40 Years Ago—1921

Pope Benedict, on the occasion of the seventh centenary of the foundation of the Third Order of St. Francis of Assisi, addressed an encyclical to the bishops of the world, saying the "Tertiaries (members of the Third Order) must diffuse Christian spirit and oppose the two worst contemporary evils, namely, the insatiable avidity to possess worldly goods and the unquenchable thirst for pleasure." . . . Statistics from France show that the country is beginning to win its war against race suicide. In 1920, for the first time in many years, the birth rate exceeded the death rate . . . The new Ku Klux Klan is semi-military in character "and holds as its first principle the safe-guarding of the Government of the United States. It is pledged to keep the presidency of its republic always in the hands of White people and to assist in the enforcement of all laws whatsoever."

25 Years Ago—1936

Catholics and other angry Pittsburghers ask for a refund of the 57 cents admission they had to pay at the Stanley Theater to listen to the "offensive stories" of one Johnny Perkins, master of ceremonies . . . Instead of "Veronica's Veil," produced at St. Michael, South Side, for the past 16 years, a play called "Calvary" is presented . . . "The man who eventually defeats Joe Louis is going to be considered as a wonder of the ages," sports columnist John J. Maher Jr. says . . . "Girls in snowsuits will not be admitted to Sacred Heart Church, Pawtucket, R.I.," Fr. Bernard F. Redihan, pastor, says, declaring that they must be "dressed like girls and not like boys."

5 Years Ago—1956

In a talk at the annual Communion breakfast of the Motion Picture Division of the Amusement Business, actress Ann Blyth said, "I plead for your support of the Catholic press which will remind man of the good things, about him; of his capacity for good; of his God, his destiny, his immeasurable worth, of the beating voice of his own heart" . . . New York state department of education considers making funds available to privately-supported colleges and universities . . . Statistics reveal that there are 3,590,150 Communist Party members and 20,307,000 people who have voted Red in elections. In the breakdown of party membership, Europe leads with 2,800,650, followed by Asia, 442,000; South America, 241,500; North America, 70,000; Africa, 30,000, and Australia, 6,000.

St. Robert CYC

To Sponsor Dance

The CYC of St. Robert Bellarmine School, East McKeesport, will sponsor a dance Sunday, Feb. 12, from 8 to 11:50 p.m. in the school hall. A king and queen will be chosen. Informal, the dance is open to other CYC's in the area. Admission is 50 cents.

Wilkinsburg CYC Schedules Dance

St. James CYC, Wilkinsburg, will sponsor a pre-Lenten "Heart-Beat Hop" at the school hall Friday, Feb. 10, from 8 to 11 p.m., featuring Jack Boyd and the Dukes of Rhythm.

Writers Honor Society Sponsors Essay Contest

The diocesan Writers Honor Society is sponsoring a Catholic Press Month essay contest for its members, on Catholic journalism. Specific topics will be announced at a meeting Saturday, Feb. 18, at 9:30 a.m. at St. Raphael High.

Religious Articles

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AIDS SEMINARY FUND—Members of the Slovak Catholic Union from Pittsburgh were received by Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, in Washington. The national federation presented the archbishop with a check for \$5,000 to be used for the support of Slovak seminarians in Rome. From the left are: Paul C. Kazimer, treasurer of the Slovak federation; Fr. Joseph Altany, vice-president of the federation; Archbishop Vagnozzi; Fr. Michael G. Ditsky, secretary of the Slovak federation; and Fr. John E. Senglar, supreme chaplain.

Propagation of the Faith

Diocesan Mission Office
111 Boulevard of the Allies
Pittsburgh 22, Pa.

Lent Is Season To Aid Missions

Lent is a good time to sacrifice for the Holy Father's missions. The Lenten season is one of prayer and sacrifice for the individual soul. It is by penance and good works that every man hopes to obtain forgiveness for sin and eternal merit.

The Christian who is imbued with a spirit of penance will certainly be imbued with a spirit of sacrifice. He will do all that is humanly possible to bring the joys of Christianity to others. He will pray and sacrifice that others may experience the happiness that comes from believing and living the teachings of Jesus Christ.

The society that has for its purpose the promoting of prayers and sacrifices for mission areas under the jurisdiction of the Holy Father is the Pontifical Society for the Propagation of the Faith. This society exists solely to gather prayers and sacrifices for men, women and children who will learn of Christ from the missionary priest, Brother, Sister or catechist. This is no easy task.

The wants of the missionary are many. His wants are the needs of the people under his care. The Holy Father does the

best he can. He petitions understanding people the world over to come to the aid of the missions. He does this through his pontifical mission-aid society, the Society for the Propagation of the Faith.

How can you help the Holy Father's mission? How can you continue to help the Holy Father's missions? In the first place you can say a prayer for the work of the missions. Secondly, you can enroll yourself or your family for a year or you can obtain a perpetual enrollment. Every Propagation membership, whether annual or perpetual, is a constant source of spiritual and material aid to the missions of the Holy Father. Propagation members can continue their help to the needs of the missionaries by outright donations, by Mass offerings, by helping the work of the Society of St. Peter the Apostle for native clergy in the missions and finally, by aiding the children of the missions through the Pontifical Association of the Holy Childhood.

There is not one among us who cannot make a small sacrifice for the Holy Father's missions during Lent. It would be wonderful if every family in

Dear Father Must:

I am interested in becoming a member of the Society for the Propagation of the Faith. Send me your Propagation leaflet ☐.

I am interested in making sacrifices for the missions during Lent. Send me a Self-Denial Folder ☐. Send me your Mission Offering Folder ☐.

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3,074 Students Enrolled At Gregorian University

ROME (RNS) — A record total of 3,074 students are enrolled this year at the Pontifical Gregorian University here, Vatican Radio has reported. It said the students come from 75 countries, with the largest from Italy (543) and the United States (482).

Founded by St. Ignatius Loyola and St. Francis Borgia and constituted by Pope Julius III in 1552, the university is conducted by the Society of Jesus. Its faculties include those of theology, canon law, philosophy, church history, missiology and sociology.

The Diocese of Pittsburgh would be enrolled in the Propagation and the little ones in the Holy Childhood during Lent of 1961. Many readers of this column may fill in the coupon below and seek additional information on the various types of membership in the Society for the Propagation of the Faith.

Those who are already members, should sacrifice for the missions in their own resourceful ways. We suggest the use of our Lenten self-denial or mission offering folders. A coin a day for the missions during Lent will certainly lessen the material needs that are asked so constantly of the Holy Father in behalf of the missions and missionaries.

By FR. RAYMOND MUST

Fund Honoring Msgr. Quigley Established

The Diocese of Pittsburgh will honor the memory of the late Msgr. Thomas J. Quigley through the development of special educational programs for the exceptional child in the diocese.

To support these programs, the Catholic Theater Guild of Pittsburgh will turn over all proceeds from "Murder in the Cathedral," a play by T. S. Eliot, to the specially created Msgr. Thomas J. Quigley Memorial Fund. The drama will be presented in St. Bernard's Church, Mt. Lebanon, the week of March 13.

Msgr. Quigley was pastor of St. Bernard's at the time of his death. He was overseeing the plan to stage the play within the church.

Msgr. Quigley displayed great interest in exceptional children and devoted much of his energies to their welfare.

"Murder in the Cathedral" will open at St. Bernard's on March 13 and continue each evening that week through the 18. Curtain time will be 8:30 p.m.

St. Anthony PTG To Hear Attorney

The PTG of St. Anthony School, Oakmont, will meet Sunday, Feb. 12 at 2:30 p.m. at the school.

Pittsburgh attorney, Albert G. Liddell Jr. will discuss "Trust Funds for Retarded Children." Sister Assumpta, principal of St. Anthony School, will present a report on the Catholic Laymen's Educational Association's recent meeting on "What Parents Expect of the Teachers."

Homestead Men To Hear D'Emilio

Edward D'Emilio, past diocesan Holy Name president, will speak to the Holy Name men of St. Mary Magdalene Church, Homestead, on Sunday, Feb. 12. The meeting will follow the 9 a.m. Mass at which the men will receive Communion in a body. Fr. Robert Harrigan, spiritual director, and society officers are in charge of arrangements.

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Prelate Urges Laymen To Speak Out Concerning Council

VIENNA (NC) — Lay people should make their hopes and fears about the coming Ecumenical Council known, not stand by as idle witnesses, the Cardinal-Archbishop of Vienna said here.

Frankiskus Cardinal Koenig said that everything is still open and flexible in the preparatory work for the council. But he said there is a possibility forces or influences might come to the fore which could limit the scope of the council and thus hinder it.

Cardinal Koenig, who is a member of the Central Preparatory Commission for the coming council, spoke on the council at a meeting of Austrian Catholic newsmen. Asking them to follow developments of the preparatory work, he added:

"Do not wait for the bishop or for a report from Rome, if you have something to say about the council. Sound a warning, whenever you feel you ought to. Urge, when you feel urging is necessary. Wherever the possibility exists, inform the world and Catholics about the council. Report everything that the people and the Catholics expect concerning the council."

The 55-year-old prelate indicated he expects the ecumenical council will bring about the following:

- increased recognition of the dignity of the office of bishop;
- greater local freedom in liturgy and language;
- reforms in canon law, the index of prohibited books, and the practice of penance;
- intensification of pastoral work through a far-reaching distribution of the clergy.

Cardinal Koenig said there is much at stake in the coming council, not only for the Catholic Church, but for non-Catholic Christians as well.

At Cardinal Koenig's suggestion, the Association of Austrian Catholic Journalists decided to hold an international meeting of German-speaking Catholic publicists and publishers to discuss the Ecumenical Council. The meeting is scheduled for May 11 to 14 at Schloss Seckau in southeastern Austria.

Friday Night Retreat Set at St. Francis
The Capuchin Fathers at St. Francis Retreat House, Beechwood Blvd., will conduct a retreat Friday, Feb. 10. Open to all, the retreat will begin with dinner at 6:15 and end at 10 p.m. Reservations may be made by calling EM 1-0768 in the daytime; MU 2-0518, evenings.

God Love You

Bishop Fulton J. Sheen
The following facts are published without comment. Last year the Protestants of the United States contributed \$157,400,000 for their foreign missions. This represents a Protestant per capita contribution of \$2.75 each, which is \$2.49 more than the Catholic per capita contribution to the Holy Father for all the Missions of the world.

The North American foreign missionary force numbers 27,219. The Catholic missionaries from the United States number only 7,000.

The Methodists send 1,580 members to their missions; the Seventh Day Adventists 1,385; the Southern Baptists 1,377; the United Presbyterians 1,356. The largest number of missionaries from any one Catholic religious society or institute in the United States is from among the Jesuits. They have 817 in Mission lands.

The Protestants are particularly generous in supporting foreign mission work. The Methodists, for example, gave in all about \$15,000,000; the Lutherans about \$15,000,000; the Presbyterians \$10,845,000; the Seventh Day Adventists \$12,009,000.

As regards supporting the Missions, the Seventh Day Adventists lead all Protestant groups. Their members number only 400,000, but each member contributed \$28. The Methodists gave \$8.52 each and the Evangelical Free Church \$14.40. We do not know how much each individual missionary society receives for its foreign work, but we do know how much the Catholics of the United States give to the Holy Father who asked that in missionary giving be "first and principally aided." Last year he received 27c per Catholic or \$27.74 less than what each Seventh Day Adventist gave.

For those who have the Eucharist and the other blessings of the Faith and who would like to equalize differences in the name of Christ, send your offerings to the Holy Father through his Society for the Propagation of the Faith.

GOD LOVE YOU to Anon for \$2. "This is to help the poor of the world." . . . to M.H.H. for \$15. "This is in thanksgiving for the safe delivery of our new baby. Please use it to aid a baby in the Missions." . . . to A.S. for \$2. "I am in the sixth grade, and I earned this money by helping my mother. It was hard work and I think the missions should have the reward." . . . to Mrs. M.M. for \$5. "It cost me \$5 for remedies to cure a bad cold. I am enclosing the same amount to help furnish help for some poor person, who is suffering illness."

Aid to the Society for the Propagation of the Faith is not to restrict itself to purely monetary offerings. The best kind of offering one can make is to combine sacrifice with prayer. Specially designed for mission prayer is the WORLD MISSION ROSARY, which employs a different color bead for each decade, the five decades representing the five major mission areas of the world. How much aid you will be giving the Holy Father's missionaries if you pray daily for them on this rosary! To obtain this you need only include your request along with a \$2.00 offering to Most Rev. Fulton J. Sheen, 366 Fifth Avenue, New York, New York.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1x, N.Y., or your Diocesan Director, Rev. Raymond A. Must, 111 Boulevard of the Allies, Pittsburgh 13, Pa., or Director of Greensburg: Rev. Francis Tambellini, 100 Freeport Road, New Kensington, Pa.

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Scholastic Swim Meet At Villanova

The 27th annual National Catholic Interscholastic Diving and Swimming Championships will be held at Villanova University Saturday, Feb. 18.

Under the direction of Villanova's varsity swimming coach, Ed Geisz, the meet will follow the same morning and evening format as in the past two years. Finals are listed for 8 p.m.

Central's entry last year, enroute by auto, ran into a heavy snowstorm and never reached Philadelphia. The team remained overnight at a motel and returned to Pittsburgh the following day. North had a lone entry, Wayne Pappert, who picked up enough points himself to finish 10th in team standings. Pappert, accompanied by his father, travelled to the meet by train.

More than 30 schools entered the meet last year which was won by Philadelphia's Monsignor Bonner High School. Once again trophies will be given the first three in each event with medals going to the fourth and fifth places.

Holy Name Grade Wins

Ken Billingsley, scoring 27 points, led Holy Name graders to a 46-26 exhibition win over St. Luke at Harding gym in Carnegie. It was the highest Billingsley scored this season. Buckley Murdoch was high scorer for the losers with 12 points. St. Luke also lost a league game to SS. Simon and Judge 26-16.

KQV Team in Benefit

KQV's High Hoopers will meet a team of recording artists in a basketball game at the Pitt Field House on Saturday, Feb. 18, at 8 p.m. Proceeds will go to the Retarded Children's Fund.

Immaculate Heart Leads

Immaculate Heart grade school, with a 9-0 record, is in first place of the Lawrenceville Section of the Grade League. St. Mary of Lawrenceville is in second place with a 6-1 record.

Regina Coeli Girls Win

Adele Primola, scoring 29 points, led Regina Coeli girls' CYO basketball team to a 46-27 league win over Immaculate Conception.

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AIR FRANCE JET

North Survives Central Test; Wins (60-57) Nostalgic Victory

By CHUCK LYNCH

North Catholic, trailing for the opening two quarters and never really in control of the situation, doggedly struggled back to defeat Central 60-57 in the game's last two minutes at Central last Monday.

In a flashback, the game had all the atmosphere of bygone years when these two teams stood alone in the diocese and battled for the championship between themselves. There was tension, lots of noise, several fights and many acts of individual brilliance. It was a good old-fashioned Central-North donnybrook.

Central, confident, well-drilled and determined, grabbed an early lead and didn't give it up until the third quarter. Oh, it wasn't much of a lead, to be sure, but they WERE leading. Central was working in an effective 3-2 zone defense which forced North to the outside and the Trojans ended shooting a poor 4-for-15 in the opening quarter. Central was moving

Lineup

	FG.	FT.	Total
NORTH			
Szykowski	7	0	14
Cleary	3	0	6
Wyzkoski	8	8	17
Rojik	1	1	3
Walters	8	3	13
Dodaro	3	1	7
	25	10	60
CENTRAL			
Hohman	9	3	21
Pruszyński	5	4	14
Hearings	3	0	6
McDowell	6	0	12
Noska	3	0	6
	25	7	57

Officials: Frank Wasiecko and Bill Vizza.

the ball with ease and purpose. North opened the second quarter with a full-court press which didn't seem to bother Central a bit. Central scored 12 points in each period and led 24-21 at halftime. If anything, the North press in this quarter opened the door to several bad passes which resulted in points for Central.

North tied the game 28-all midway in the third quarter and moved ahead for the first time

on a field goal by Joe Cleary. But it wasn't long and from here on the lead was changing by the seconds. The contest was still tied (55-55) with 2½ minutes left on the clock. Then North's Joe Wyzkoski made good one free throw and teammate Paul Walters countered with a field goal to give his team a 58-55 advantage. Central's Rege (Happy) Hohman fouled Wyzkoski who made good two free throws and gave North a 60-55 lead. With 15 seconds remaining in the game Warren (Butch) McDowell made the final basket for Central and the game ended with North the victor 60-57.

Hohman, with a beauty of a jump shot that begins (very gracefully) from behind his head, was the game's high scorer with 21 points. Hohman is quick, hot tempered and assumes an attitude (when necessary) of casualness. He rarely gets excited and is a good ball handler.

Wyzkoski was high for North with 17 points. He was the best passer on the team, was one of the team's two drivers, and, along with Larry Szykowski, was outstanding on defense. On three occasions Wyzkoski made key passes to inside men who, for some reason, didn't expect the pass and muffed it when it came. They were neither careless passes nor lucky; they were made with intent.

Central's big (6-3) Bob Pruszyński was the team's leading rebounder and scored 14 points. He is extremely strong under the boards and can tap the ball back to the hoop again for the second shot. He goes up with the shot and if it misses, he's right there for the tap-in.

McDowell scored 12 points for Central, eight in the final quarter, and didn't miss a lay-up all night. He was on the scoring end of Central's modified fast-break. Szykowski was North's good outside ball handler, helped direct the team from the floor and was hitting with long jump shots. Walters was North's big rebounder and was valuable for under-the-basket shooting. Scrapy Jim Dodaro substituted for North's Bob Rojik in the third quarter and made seven points.

The game got sloppy in the fourth quarter with bad passing, rough play, hot tempers and a few silly spectators even tried to get in the act. North shot 25-for-62 and Central 25-for-67. Central's JVs won the preliminary game 50-46 over North.

Bucs Begin Training In Florida Feb. 21

The World Champion Pittsburgh Pirates will begin training for the defense of their world title when 18 pitchers and four catchers report to Ft. Myers, Fla., for spring training on Tuesday, Feb. 21. Their first work out is scheduled for the following day. The balance of the 39-man Pittsburgh squad will report on Saturday, Feb. 25. The Pirates spring exhibition schedule opens Friday, March 10, against Cincinnati at Ft. Myers.

St. Wendelin Wins 34-19

St. Wendelin graders defeated St. Basil 34-19 in a league game last week at St. Wendelin's Carriek gym. Jim Paulin was high scorer for the winners with 11 points.

St. Vincent PREP School

Latrobe, Pa.

Central Wins First Swim Championship

Central took first place in every event and defeated South 65-21 to win the diocese's first swimming championship last week at Frick Pool in Oakland.

The Central mermen set two new school records and tied a third in sweeping the victory and upping their season record to 10-1. The three-year competition against South favors Central with a 6-0 record.

New Central records were set by Jack McGinley in the 100-yard freestyle in the time of :57.6 and by the 160-yard freestyle relay team (Dave Love, Dennis Kelleher, McGinley and Tom Ribarchak) in the time of 1:19.5. Ribarchak tied his own 40-yard freestyle record in :19.4.

Other first places for Central were made by Bill Griffith in the 100-yard breaststroke (1:13.1), Larry Murray in the 100-yard backstroke (1:09.3); Love was first in diving, the 160-yard medley relay team (John Jones, Griffith, Murray and Mike Guthrie), and Paul Friday picked up two firsts in the 100-yard butterfly (1:17.2) and 160-yard individual medley (2:12.2).

Griffith, whose specialty is the 100-yard breaststroke, is the only undefeated swimmer on the team. Central is coached by Martin Apostolico. Brother Denis Stephen is moderator. Brother Eric Martin is the South Coach.

St. Mark CYO Holds First Place

St. Mark CYO basketball team strengthened its hold on first place last week with wins over St. John of Monaca 37-35 and St. Joseph of Aliquippa 44-33. St. Mark is 7-0 in league standings and 15-1 overall.

George Geregach scored the winning basket for St. Mark in the St. John game with 10 seconds remaining to be played. Joe Labie was high scorer for the winners in the St. John game with 14 points. Ron Iorio made 14 points in the St. Joseph game.

Oops . . . !

It said here last week that North's JVs defeated a previously undefeated Monaca JV team. Well, it seems that Central as well as South also had wins over Monaca. Anyone else? C.L.

St. Peter Still Unbeaten

St. Peter CYO basketball team remained the only undefeated team in its section by beating Nativity 60-35 last week at St. Peter's North Side gym. Ed Walters led the winners with 16 points. St. Peter is 7-0.

Madonna Girls Win

Madonna CYO girls' basketball team defeated St. Paul Cathedral 14-11 last week at Madonna's gym in Sharpsburg.

Natrona St. Joe On Top

The grade basketball team of St. Joseph, Natrona, is in first place of the Allegheny Valley Section of the Grade League, with a 7-0 record. Neighboring St. Mathias is in second place.

St. Peter CYO Wins Title

Ed Walters scored 36 points to lead St. Peter (North Side) to a 63-55 league victory over St. Leo. The win gave St. Peter an 8-0 record and the section title.

Just An Opinion

By CHUCK LYNCH

Big Battle in Oakland

North forced a comeback and barely managed to keep in the running in defeating Central 60-57 last Monday at Central's small (and fatal to visitors) gym. It was quite a different meeting than when these two teams met earlier at North. North also won the first game, but it was a slow grind punctuated with careless play and poor shooting. The second encounter matched them with a well drilled Central team bent on destroying North, or at least bumping the mighty champs from contention.

Central did a commendable job, matching North in field goals (each had 25) and in all-around ability. We're hesitant in saying that it was determination that won for North, because Central was just as determined to win; there was no margin. In a situation as this, one must give the edge to the champions. South is now in first place with a 4-0 record and is followed by North 3-1, Central 1-3 and Mon Valley 0-4. The one to watch now is the South-North game at North on Friday, Feb. 24. It could, depending on what side of the river you're from, decide the championship. The only "AA" league game this week matches Mon Valley and Central on Friday at Central.

Central's Rege Hohman, who in our estimation has the best jump shot on the team, is also famed by his growing reputation as the team's leading scrapper. He'll casually belt someone in the head and in the next second, and very gentlemanly, extend his hand in friendship as if to say, "Gee, I'm sorry I belted you pal, but let's be friends." It takes a pretty strong athlete, who's still

reeling from a bolt in the head, to shake hands with his aggressor. And it's funny, because Hohman is a gentleman and never displays any emotion when he's playing. He is a gifted player and perhaps gets more excited than one realizes.

Big upset in the "B" league last week was St. Justin beating first-place St. George. St. George was previously undefeated in league play and is now tied with St. Canice. We've always said that competition in the "B" league is as good as any in the city.

Matt Szykowski, Iowa's sophomore quarterback last year, is now helping out on the basketball floor. Matty holds several scoring records at North Catholic and is doing, as one might expect, all right on the court at Iowa. Against Ohio State (football), Iowa's "big" game, Szykowski engineered two TD drives and scored one himself.

The Allegheny Mountain Association, AAU, is publishing a monthly newsletter to be mailed to chairmen, officials, members, schools and colleges throughout the AMA territory of Pennsylvania, Ohio and West Virginia. Edited by C. A. Herman, The Reporter lists schedules for various events, and news pertaining to club members.

Pitt's football schedules are complete through the 1965 season. And they are just as tough as the 1960 and 1961 schedules. For '61 the Panthers will meet Baylor, Washington, West Virginia, UCLA, Navy, Syracuse, Notre Dame, USC, Penn State and Miami of Florida. Four of these teams, Baylor, Navy, Washington and Penn State, went to bowls. Beano Cook, Pitt's PR-man, believes that the key to the entire season could be determined in the first two games. "If Pitt can upset Baylor and Washington, the Panthers could have a great year."

TAA Elects New Officers

A board of directors was elected recently at the first general meeting of the Trojan Athletic Association, and a week later the new board named its officers.

Newly elected officers of the association, which helps promote sports at North Catholic High, are Joseph Baysek, president; Charles Gilman, vice-president; Bill Hannon, secretary; and John Lorenzo, treasurer.

On the board of directors are Ernie Hoffman, Albert Andorio, Sam Ross, Frank Verlihay, Charles Roehrig, William Verbanik, G. P. Bueck, Bernie Regan, and the four officers.

St. Josephat Grade Wins

St. Josephat won a close grade school league victory last week by edging St. Adalbert 27-25 at St. Adalbert's gym. Bob Wani-lista was high scorer for the winners with 13 points. St. Josephat is 7-1.

St. Benedict Girls Win

St. Benedict Academy's girls' basketball team defeated St. Mary of the Mount 50-20 last week. Sue Kelly was high scorer for the winners.

Hornung Sets Mark

Paul Hornung of the Green Bay Packers set a National Football League scoring record last season with 176 points. He made 15 touchdowns, kicked 41 extra points without a miss and had 15 field goals.

CODE is a digest of rules of regulations, such as the Code of Canon Law.

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St. Francis' McIsaac Scores 1,000 Points

Tom McIsaac, leading scorer for St. Francis de Sales High, scored 21 points to up his career total to 1,000 as his team defeated St. Mary (McKees Rocks) 87-71 in a league game.

Teammate John Schweitzer was high scorer with 24 points, which gave him a new personal high mark. It was also the highest number of points scored in the history of each team. St. Francis is coached by Bob Eckerle and St. Mary by Jim Kettler.

AAU Championship Here

The Junior National AAU cross-country championship will be held this year in Pittsburgh at Schenley Park, tentatively on Nov. 17. It will permit local runners a chance to compete in the National AAU Championships.

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St. Anselm Wins, Tops St. Veronica

St. Anselm High belted St. Veronica in a league game last Sunday at St. Anselm's new gym in Swissvale. Joe Fullen was high scorer for the winners with 20 points. Teammate George Radakovic made 18.

Four of St. Anselm's starters scored in double figures and Coach Charles DeZort cleaned his bench in the final period. St. Anselm is 5-1 in league play.

Radakovic has scored 235 points this year in 15 games for an average of almost 16 points a game. As a team, St. Anselm scores 65 points a game and the opponents 47.

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Every Christian mother knows what a cross is. She is familiar with small invisible crosses of worry and fear. She accepts almost automatically the heavier cross of duty. The cross of frustration is heaviest, when the plans of her life suddenly seem to blow away in the wind of disappointment. This can be through a wayward child, an errant husband, or some severe loss.

Often the day-to-day effort to be good and not to waver under the weight of worldly pressures becomes a cross of huge proportions unless she has great faith. Unless she has linked her daily cross, through her Morning Offering, with that of her Divine Savior. For to hope to gain heaven without first having carried a cross is an impossible dream.

Faith we need and ever-increasing faith won through prayer and repeated acts of faith. For faith alone will teach us the wonderful power of the cross when borne in memory of Christ. We must believe with all our hearts that Our Lord's suffering and death are the source of all blessings, cause of all the gifts of grace. And when we come to really know, to really believe, to us "will be given strength out of weakness, glory out of shame, life out of death."

During Lent our parish churches offer an opportunity of proving our love of God and increasing our faith with the public devotions of the Way of the Cross. We can drop into church at anytime and make our own Way. This devotion is richly indulged. Who of us can afford to pass up these moments of grace? We need to travel the Way of the Cross which the Church has given us for our inspiration, expiation and encouragement.

By Catherine Bulger

ST. MICHAEL, Elizabeth. A covered dish dinner will be held Tuesday, Feb. 14, in the school hall; a bake sale, March 12, and an afternoon of recollection Sunday, March 5.

ST. GABRIEL, Whitehall. "Our Wonderful Teenagers" is the subject of a talk Fr. John L. Burton, diocesan director of the Confraternity of Christian Doctrine, will give March 7.

Lilac Bridge Luncheon Chairmen Named

Mrs. Joseph J. Barth and Mrs. Robert J. Billings will serve as general chairmen of the annual lilac bridge luncheon and fashion show of the Women's Auxiliary of St. Francis General Hospital and Rehabilitation Institute.

The announcement was made by Mrs. Michael A. Guthrie, president of the Auxiliary.

To be held at the Pittsburgh Field Club, Saturday, April 8, the dance will feature a "Chinese Sweepstakes" booth under the direction of Mrs. Eugene S. Dice and Mrs. George E. Dornon and a "Frills for Jills" booth.

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DCCW President Avoids 'Frittering' Her Time Away

By ANN CURRAN

Mary Hein is the kind of woman any organization, from the family to the state or Church, could well use. She has the understanding to see a clear path of action before her, and she has the strength and courage to follow that path.

And as president of the Diocesan Council of Catholic Women for the past year and one half, she maintains that not only every woman, but "every Catholic should belong to a parish organization."

She speaks regretfully of the fact that she cannot seem to find "the secret to arouse the enthusiasm of all the women of the diocese for the Council of Catholic Women."

Even though the federation of all the Catholic women of the diocese has progressed considerably since its reorganization by Bishop Dearden several years ago, it still does not elicit the sympathy and support of many Catholic women, the president pointed out.

In fact, she mentioned, some are even antagonistic toward it.

Although Mrs. Hein lists what she calls "the extra-curricular activities" of her position, "such as assisting with the Liturgical Week Convention and entertaining international visitors to the city," as some of the more interesting aspects of her work as DCCW president, she emphasizes that her real work and that of the entire council and deaneries is in the parishes.

"Every parish is automatically affiliated with the DCCW," Mrs. Hein said. "But some do not take advantage of the fact that the DCCW exists for and through them."

She went on to point out that the federation of Catholic women on the diocesan and national level helps to draw women out of their parishes — not in the sense that they no longer work for their parishes, but they work for their parishes and something more.

Through committees such as that on legislation, international relations, foreign relief and spiritual development, the women of the diocese gain "a scope beyond the parish." They see the need for their help everywhere, she said.

"Time is not a problem," Mrs. Hein says. "I become a little impatient with people who don't have time. People don't appreciate."

Auxiliary Plans Valentine Lunch

The Women's Auxiliary of St. Francis General Hospital and Rehabilitation Institute will sponsor a Valentine luncheon Monday, Feb. 13, in the nurses' home.

Honored guests will be volunteers who run the hospital gift cart. They will include Mrs. Frank Thomas, Mrs. Thomas D. Cummings, Mrs. Richard D. Wells, chairman of the gift cart service, Mrs. William J. Ford, chairman of all volunteer services, and Mrs. Michael A. Guthrie, chairman of the Women's Auxiliary.

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MRS. RALPH HEIN

ate how much time they really have."

Not excluding herself, Mrs. Hein said we all tend to "fritter" away time that could be better spent.

Remarking about a speech made recently in Pittsburgh by Robert Kennedy, Mrs. Hein said that "Mr. Kennedy pointed out that we Americans are all too soft. We indulge ourselves."

"Self-sacrifice and discipline are dirty words to too many," Mrs. Hein said. "We would all rather ignore them."

Mrs. Hein's personal history is one of dedication to her family, husband, community and Church.

Born in Brooklyn, N.Y., the then, Mary Murray attended St. Teresa School, Girls High School and the College of the City of



A VALENTINE DANCE for the Mothers' Guild and Fathers' Club of South Hills Catholic High School is planned by, left to right, sitting, Mrs. John Randall, chairman, Mrs. Vincent Stephens, social chairman, Mrs. Paul Cunningham, president of the guild; left to right, standing, Thomas J. Regan, Brother Bernard, moderator of the Mothers' Guild, and Andy Gmitter. The dance will be Saturday, Feb. 11, at 8:30 p.m. in the high school gym. The school dance band will provide the music. Proceeds will go to the school library.

Central Deanery Schedules Meeting

The Pittsburgh Central Deanery of the DCCW will hold a quarterly open meeting Monday, Feb. 13, at 8 p.m. at St. Regis, Oakland. The St. Regis School Band, instructed by Gene Casciola, will provide the entertainment. Mrs. Peter Cascaite, president of the St. Regis Rosary Society, will serve as hostess. Mrs. William A. Haney will conduct the meeting.

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DCCW Drive Gathers 25,000 Books

The garage beneath the Diocese of Pittsburgh Building was transformed into a disheveled library last week as the final packing and classifying of the Diocesan Council of Catholic Women's "Books for Africa" got underway.

Over 25,000 books, including everything from "Bear Rabbit for Babies" to the Encyclopedia Britannica, with a few volumes of obscure poetry thrown in, were brought to the Diocesan Building to be sent to the countries of Africa.

The estimated number of books does not include books from parishes of the diocese which mailed their contributions directly to the Minor Seminary at St. Meinrad, Indiana. From there the books will be sent to Africa.

In each book the DCCW stamped in English and in Swahili "With best wishes and love of your friends in the United States of America." The Swahili, spoken in many of the countries of Africa, read: "Kitabu hiki kinatolewa na Rafiki zako wa Amerika kwa mapendo ya miyo yao."

Court Marks 46th Birthday

Court Pittsburgh, CDA, will celebrate its 46th birthday with a dinner party, Monday, Feb. 13, at 6:30 p.m. in the Penn-Sheraton Hotel.

Mrs. William Kiel is chairman, assisted by Marion Hague. Fr. Alphonse Croake, a Carmelite stationed at St. Leo parish, North Side, will be guest speaker.

Entertainment for the dinner will be provided by the Triangle Aires Barber Shop quartette.

Calendar of Events

Notices intended for this column must be received in writing by Monday noon of the week of publication.

FRIDAY, FEB. 10

Altar Society, St. Elizabeth, Pleasant Hills—Card party, sponsored by mothers of fifth graders at 8:30 p.m. in the school hall. Mrs. Herman Schmidt is chairman; Mrs. John Griffin, co-chairman.

Confraternity, Holy Rosary, Homewood—Card party in the school hall at 8 p.m.

Nativity, North Side—Cupid's Beau Ball from 9 p.m. to 1 a.m. at the Highland Country Club. The dance is semi-formal.

Women's Guild, Nativity, Broughton—Card party at 8:30 p.m. in the church hall. Proceeds will go to the school building fund.

SATURDAY, FEB. 11

Guild, St. Bonaventure, Glenshaw—Spaghetti dinner at the church hall from 4:30 to 8 p.m. Mrs. Gilbert Huttering is chairman; Mrs. William Schaefer, co-chairman. Adults, \$1.25; children, 75 cents.

Woman's Guild, St. Mary of the Mount, Mt. Washington—Luncheon, fashion show and card party at the Lemont Restaurant at 12 p.m. Mrs. Peter Bolick is chairman; Mrs. William Gaab, and Mrs. Herman Tomasetti, co-chairmen.

Mothers' Guild, St. Nicholas, Millvale—Valentine dance at 8 p.m. in the church hall.

PTG, St. Cyril of Alexandria, North Side—Mardi Gras dance in church hall from 8:30 p.m. to midnight. Walter Koch is chairman. Mrs. Colette Fehl is handling decorations.

PTG, St. Catherine, Beechview—Dessert card party at 8 p.m. in the school hall. Tickets may be purchased from Mrs. Ann Stokan, LO 1-7440.

Holy Name, St. James, New Bedford—Spaghetti dinner from 5 to 8 p.m. Adults, \$1; children, 50 cents. Al Hamrock is chairman, assisted by Steve Zoccoli and Anthony Zokle and John Tekac.

Mother's Guild, SS. Peter and Paul, East End—Valentine dance from 8 p.m. to midnight.

SUNDAY, FEB. 12

St. John, Unity—Spaghetti dinner in the school hall from 1 to 6 p.m. Nancy Petrosky and Martha Lepavsky are chairmen.

South Hills Catholic Women's Club—"Beauty in a Capsule" lecture by Mary S. Zaccaro, head counselor for the John Robert Powers Charm School.

Christian Mothers, Madonna of Jerusalem, Sharsburg—Pizza party. A donation of 50 cents is asked.

Altar Society, St. Alphonsus, McDonald—Bake sale in the parish hall between the Masses.

PTG, St. Canice, Knoxville—Card party at 8:30 p.m. in the school auditorium.

PTG, St. Luke, Carnegie—Meeting at 2 p.m. John Cicco from the schools office will speak. Officers are: Mrs. Robert Barr, president; Mrs. James O'Toole, vice-president; Robert Islitzer, treasurer; and Mrs. Kenneth McIntyre, secretary.

Ladies Auxiliary, Holy Trinity, Moon Run—Social in the auditorium at 7 p.m. Thomas Milles is chairman; James Keene, co-chairman.

PTG, St. Francis Academy, West View—Meeting at 2:30 p.m. in the activities building. The St. Francis Novitiate will present the program.

MONDAY, FEB. 13

Mother's Guild, St. Francis Xavier, North Side—"Spring Bonnet" fashion show at 8:30 p.m. in the school hall. Mrs. Tom Barry is chairman; Mrs. George Campbell, co-chairman.

Catholic Forum—Valentine card party at the College Club, Oakland at 1 p.m. Luncheon will be served.

CDA, Court Lambing 772—Card party at 8:30 p.m. at the VFW Hall, 726 Ross Ave., Wilkinsburg. Mrs. L. Regan is chairman.

TUESDAY, FEB. 14

Marian Guild, Our Lady of the Blessed Sacrament, Frankstown Rd.—Valentine party in the social hall at 8 p.m. Mrs. Frank Weisner is chairman; Mrs. Joseph Liotta, co-chairman. Mrs. Raymond DiSanti is handling refreshments; Mrs. Kenneth Malsch, door.

(Continued on Page 9)

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Reds Jail Lithuanian Bishop

VATICAN CITY (RNS) — Bishop Julian Steponavicius, Apostolic Administrator of the Archdiocese of Vilna in Communist-dominated Lithuania, has been taken to Moscow and imprisoned there, the Vatican Radio reported.

It said it had received news that the 49-year-old prelate was recently arrested and subjected to much ill-treatment before being sent to the Russian capital without the formality of a trial.

The station described the bishop as "untiring and unselfish in his apostolic zeal." It noted that his removal left only one active Catholic bishop in Lithuania — Bishop Petras Mazelis, 66, who is serving as Apostolic Administrator of the Telsiai diocese, but is reportedly in poor health.

Both Bishops Steponavicius and Mazelis were consecrated in Panevezys, Lithuania, in 1955, with the late Bishop Kazimir Paltarokas, head of the Panevezys see, serving as consecrator. The consecration was reported by the Moscow Radio, which said that some 15,000 persons witnessed the ceremony.

At the time of the Soviet occupation of Lithuania in 1940, there were three archbishops and seven bishops in the country, including one for the armed forces. But with the exception of Bishop Mazelis, all of them have died or have been imprisoned or exiled.

St. Vincent's Exhibits Annie Lennie Art

Fourteen original oil paintings by Annie Lennie are on exhibit through Feb. 21 in Treasurer's Hall of St. Vincent College, Latrobe. Sponsored by the College Art Department and the Studio Guild of West Redding, Conn., the paintings can be viewed daily from 9 a.m. to 9 p.m.

Fr. John L. Thomas, S.J.

Blamed for Ousting Relative

My problem is the right or wrong of allowing a very close relative to live under our roof if she is keeping company with and entertaining in our home a married man who is still living with his wife. I finally followed my confessor's advice and asked her to leave. Now my husband and good Catholic friends have turned against me saying that I had no right to interfere in someone else's life. Did I do wrong?

Your letter would be a highly significant document for one who was writing a commentary on modern society. It points up clearly one of the many dilemmas Christians encounter in a morally pluralistic culture. By moral pluralism I mean that there exists no general consensus or agreement on what is right and wrong. Various alternate patterns of conduct are tolerated and frequently received equal public approbation. The assumption is that there are no absolute criteria for judging right and wrong. Everyone is free to follow his own "conscience" and lead his own life, provided he does not interfere with others.

Although Christians possess a clearly defined set of norms governing moral conduct, how do they deal with those who do not accept their norms because they use different criteria for judging right from wrong? The problem is real and presents the Christian with a dilemma. On the one hand, he maintains that a person must follow the dictates of his conscience; on the other, he insists that basic Christian moral principles are absolute and unchangeable and must be accepted by all.

In the practical order, the solution has been to insist on tolerance. This is the correct solution, provided tolerance is based on the belief that truth in many moral areas is hard to come by and we must respect every person's sincere attempt to reach it. Unfortunately, tolerance is often based either on the assumption that there are no moral absolutes, and consequently moral norms are changeable and relative, or on the even shallower view that my neighbor's moral conduct is none of my concern so long as he leaves me alone.

You may be wondering why I've indulged in this discussion of tolerance. I think it sets your problem in context. Your husband and friends apparently hold the quite common misconception of tolerance that I criticized above; namely, that my neighbor's belief and morals are none of my business. This is indifference, not tolerance. It is not based on sincere respect for the truth or for the person in error but on a thoughtless desire to avoid the inconvenience of personal concern for my neighbor and the common good.

This false tolerance has serious consequences for the individual Christian and for society. If we are our brother's keeper, we are bound to be concerned about his physical and moral welfare. If he is proceeding along dangerous or sinful paths we must warn him, or at least not encourage him by our silent acceptance.



The welfare of society itself is threatened by this false tolerance. When people show no concern over the existence of social evils, law enforcement receives little public support, injustice goes unpunished, and wrong-doers receive equal acceptance with the good. Americans have traveled a long way down this road. Disclosures of widespread cheating, "payola," graft, and so on, are greeted with general apathy. The average American feels no personal concern.

Against this broad backdrop, let's take a closer look at the problem you presented. I gathered from your letter that the relative in question had other means of support so that you were not simply throwing her out on the street. Furthermore, since this married man was coming to your home, you were openly supporting or at least

tolerating his evil, scandalous action. Granting that they will probably continue their illicit relationship elsewhere, you will not be directly involved and have shown by your action that you condemn their evil ways.

It is inconceivable that your husband and Catholic friends should now criticize you for interfering, or as you stated, for "trying to live someone else's life." Obviously they have no regard for public decency or for the rights of this playboy's wife. You have no right to make your home a rendezvous for public sinners, whether your relatives be a simple call-girl or a sophisticated home-breaker. Indeed, you should have taken action at once.

The criticism you are now receiving reflects how deeply the spirit of secularism has penetrated some Catholic circles. Based on a false sense of tolerance, public sinners who make a mockery of marital fidelity are openly accepted and esteemed as if their moral violations were a wholly private affair of no concern to a Christian community.

What models we hold up for our children! And as for charity, will the sinner receive any encouragement to abandon his evil ways if his actions draw no disapproval from the good?

(Fr. Thomas is unable to answer personal letters.)

Fund Drive Under Way In Munhall

St. Michael parish, Munhall, will launch its fund campaign for a new school and gym-auditorium Sunday, Feb. 5. Workers will attend noon Mass and receive the blessing of the pastor, Fr. Joseph S. Altany, before starting their canvass.

The new school at Andrew St. and Tenth Ave. will replace the present 60-year-old structure. The gym-auditorium will serve as a parish center for social and recreational activities.

Paul Gottlieb is drive chairman; William Jacko, co-chairman; Mrs. Ann Cusumanno, secretary, and Michael Radacki, treasurer.

Daughters of Erin Elect Lois Leahy

The Daughters of Erin Ladies Auxiliary, Knights of Equity, Court Number 9, recently elected Lois Leahy, president. Others elected were: Evelyn Ramage, vice-president; Mary Long, financial secretary; Margaret Vaughan, recording secretary; Florence Sullivan, treasurer; Kathryn Brennan, Annabelle Kilkeary and Esther O'Dell, trustees.

prizes. Reservations may be made with Mrs. Felix Marcello at PE 1-7186 for \$1.25.

PTG, St. Luke, Carnegie—Valentine party "for the family" from 7:30 to 10 p.m. in the school hall. Mrs. Julia Cook is chairman. Heading committees are: Mrs. Marcella McGrogan, Mrs. Mable Pfeffer, and Mrs. Anna Mae O'Toole.

CDA, Court Consuelo 1032—Annual "Misses Party" at 8:30 p.m. at the meeting rooms, Knox Ave. at Marland St. Mary Donahoe is arranging the program.

Holy Name, Christian Mothers, Rosary Society, PTG, St. Alphonsus, Wexford—Card party at 8:30 p.m.

Altar Society, St. Alphonsus, McDonald—Covered dish dinner at 6:30 p.m. in the parish hall. Mrs. Mary Mlinac is chairman.

Christian Mothers, St. Joan of Arc, Library—Sweetheart covered dish dinner in the church hall at 6:30 p.m.

Women's Guild, Nativity, Broughton—"Aunt Jimma Pancake Supper" from 4 to 8 p.m. Adults, \$1.25; children, 50 cents.

Confraternity of the Blessed Sacrament, St. Raphael, Morningside—A covered dish dinner in Fr. Gallagher Hall at 12:30 p.m. Mrs. Al Lamagna is chairman; Mrs. Franke Conte, co-chairman.

Women's Auxiliary, Pittsburgh Hospital—Meeting at the Nurses' Residence. Honor student nurses will be entertained at a Valentine Tea. Mrs. L. Willoughby Jacobs is chairman.

PTG, Our Lady Help of Christian, East End—Meeting at 8:30 p.m. in the school hall.

CDA, Court Westinghouse 759—Meeting at St. Colman school hall, Turtle Creek at 8 p.m. Cecelia and Lillian Sukits will present the program. Chairmen are Mrs. Anna Sarra and Mrs. Mary Estocin.

THURSDAY, FEB. 16

PTG, Holy Innocent, Sheridan—Meeting in the activities building. The Mother Seton Club, under the direction of Sister Gemma Marie, will present "A Saintly American Woman."

Anglican Pays Visit To Pope John

ROME (RNS) — Pope John XXIII has been visited by a representative of Dr. Arthur Michael Ramsey, Archbishop of York, who was chosen to succeed Dr. Geoffrey Francis Fisher as Archbishop of Canterbury and Primate of the Church of England.

News of the visit was kept secret until *Osservatore Romano*, Vatican City newspaper, mentioned it briefly, saying that "matters which interest both the Anglican and Roman Catholic Church were discussed."

The visitor was the Rev. John Colin Stephenson, administrator of the Anglican shrine of Our Lady of Walsingham in Norfolk.

The news created an immediate stir in religious circles both here and in other European capitals. Mr. Stephenson's visit came less than two months after Dr. Fisher's historic visit to Pope John.

Interviewed over the Rome Radio, Mr. Stephenson said his visit to the Pontiff was the product of improved relations between the two Churches.

European radio commentators said it was assumed that Mr. Stephenson went to the Vatican as an emissary of the new Archbishop of Canterbury to continue the good work started by Dr. Fisher.

In a statement after his nomination to the Anglican Church's top post, Dr. Ramsey pledged he would follow the example of his predecessor by seeking closer ties with other Christian Churches. He also said he "should love to meet the Pope" as Dr. Fisher had done.

KDKA-TV Program

Christ's personality will be discussed on the Sacred Heart program over Channel 2 by Fr. William M. Driscoll Sunday, Feb. 12, at 9 a.m.

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Dormitory space still is available to a limited number of men and women, and is being reserved on a first-come, first-served basis.

The College grants the Bachelor of Arts and Bachelor of Science degrees. Seventeen degree programs, including engineering, are offered.

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U.S. Scholars Complete Another Volume In Confraternity Translation of the Bible

WASHINGTON (NC) — Another volume of the first English translation of the Bible made by Catholics from the original languages will be published Feb. 15.

It is volume four, containing the prophetic books from Isaiah to Malachias — the spelling given in the new translation for Isaiah and Malachias, following more exactly the spelling given the prophets by St. Jerome.

It is another step forward in a monumental project by scholars of the Catholic Biblical Association of the United States, working under the sponsorship of the U. S. Bishops' Committee for the Confraternity of Christian Doctrine.

The method of translation, returning to the original languages and oldest texts, is a distinctive mark of the American project.

Other translations, such as the Douay-Rheims or the version by the late Msgr. Ronald Knox of England, are based on the Latin translation — the Vulgate — carried out by St. Jerome in about 400 A.D.

Although the new volume is numbered as the fourth, it is actually the third to be published.

In 1952, volume one, containing the first eight books of the Old Testament, Genesis to Ruth,

appeared. Volume three, containing the sapiential books, Job to Sirach, was published in 1955.

Translators skipped volume two, scheduled to contain the historical section from the Book of Kings to the Book of Esther, because they felt there was a greater need for a new translation of the sapiential books than of the historical books.

The new text in modern English is a translation and not a free paraphrase, translators emphasize.

The final volume of the Old

Testament, Kings to Paralipomenon, is expected to be published in a few years.

This volume will be accompanied by a new translation of the New Testament from the Greek to replace the Confraternity version published in 1941. This has sold more than 1,000,000 copies.

Fr. Louis F. Hartman, C.S.S.R., of the Catholic University of America here, is chairman of the editorial board for the project. Msgr. Patrick W. Skehan, chairman of the university's department of semitic languages,

is vice chairman. The printer is St. Anthony's Guild Press of Paterson, N.J.

The translators' return to the original languages follows a recommendation by Pope Pius XII in his 1943 encyclical on Biblical studies, "Divino Afflante Spiritu."

The Pope said that the "original text, which, having been written by the inspired author Himself, has more authority and greater weight than even the best translation, whether ancient or modern."

Fr. Roland E. Murphy, O. Carm., also of Catholic University and one of the editors, urged Catholics considering purchase of a Bible to examine the title page to determine which translation is used.

"Although the average American is usually careful in his purchases and is quick to know the worth of an article, the Bible is a frequent exception," he said.

"After all, many of them reason, the Bible is the Bible; buy an approved Catholic edition and be done with it."

"But in fact, it is now more important than ever to examine the title page of one's Bible to determine which translation is used. Is it the old Douay-Rheims, the Knox or the Confraternity version?"

'Rocky' Says Proposal Is Constitutional

(Continued from Page 1)

aid in the education of its people.

The governor retorted sharply to a suggestion by one delegate that his plan was a "subsidy" to private and church-related colleges. "I resent that," he said.

As for Protestant objections that private colleges would raise tuition the amount of the state grant, the governor said he thought this is an assumption.

"You are assuming that they will," he said. "I don't think you are right. Some will and some won't. Many have jumped to the conclusion that they will."

In the meantime, nine New York city organizations opposed to the governor's plan protested what they described as an effort to rush the governor's proposal through the legislature.

They announced they had sent a joint telegram to legislative leaders urging public hearings be held.

Telegram signers were: the American Jewish Congress, the Community Church of New York, the Council for Social Action of the Congregation of Christian Churches, the New York Civil Liberties Union, the New York Society for Ethical Culture, the Protestant Council of the City of New York, the Public Education Association, the United Parents' Association and the Women's City Club.

Paper Urges Self-Regulation For Hollywood

HOLLYWOOD, Calif. (NC) — Self-regulation is Hollywood's best defense against censorship, according to a trade paper columnist.

Don Carle Gillette, writing in the *Hollywood Reporter*, said "the first weapon for combating censorship is to adhere closely to the Production Code and give censors the least possible cause for action."

He also wrote that while movies face censorship, "nothing is done" about indecent picture magazines, novels and paperback books, "although they unquestionably contribute more than any movie to juvenile delinquency."

Staubenville Arena To Be Dedicated

STEBENVILLE, Ohio (NC) — Bishop John King Mussio will dedicate here on March 12 an 8,000-seat indoor arena built by the diocese for community and religious activities. The prelate said the one million dollar structure "stands as a further proof and indication of our confidence in the growth and prosperity of the Ohio Valley."

Words in Pain

(Continued from Page 1)

proudly borne aloft? Why? unless it be that, however we may speak of the tragedy of Calvary, every Christian knows in his heart of hearts that Calvary was a triumph; that there is some secret victory here.

So we invite you in these meditations to consider less the horrors of Calvary, and more its glory. The traditional emphasis on the human sufferings of Calvary seems to be due to the notion that Jesus was somehow defeated, even if only momentarily, on the Cross. He was not—not for one moment. His whole Passion was an unbroken victory of the merciful ingenuity of God over the pathetic malice of men. We must not think of Easter and the Resurrection as compensations, as it were, for the failures Christ suffered on Good Friday; we must recognize that Sunday is all of one piece with Friday. It is the final scene in a series of triumphs. In one sense, we might almost say, Easter is less wonderful than Good Friday—something of an anti-climax—for surely it is less wonderful to break the bonds of physical death and give back life to one man, than it is to break, as Jesus did on Friday, the bonds of moral death and give back the life of their souls to the unremembered dead, to the unnumbered living and to the countless hosts of the unborn who would, in their turn, need redemption.

Even if we forget for a moment (which we cannot do) that the dying Jesus is still God and cannot ultimately be defeated, we must see in Calvary the triumph of every human virtue over the most desperate onslaught of every human vice. Usually in life, even in the most virtuous lives, goodness tends to be obscure, rarely rising above an unattractive mediocrity. In the Passion of the Man Jesus goodness attained the heights of a commanding beauty. The moral beauty of Jesus takes the form of an absolute unselfishness, a resignation which gives the condemned man a calm and compelling dignity. At the moment of His arrest Jesus feared not at all for Himself, but only for His followers. Almost eagerly He asks His pursuers: "Whom seek ye?" "Jesus of Nazareth." "I am He! Let these others go!"

Nor should this calm seem strange to us. It was not by historical chance nor against His will that Jesus died on Calvary. He delivered Himself up, says St. Peter, by the determinate counsel and foreknowledge of God. All of His ascetical teaching to others presupposes the freedom with which He accepted death on His own Cross: "If any man will come after Me, let him deny himself, and take up his cross and follow Me." "No one can take My life from Me." Thus He proclaimed the freedom with which He died. "I alone have the power to lay it down and the power to take it up again!" Not even His human nature endured anything out of necessity and fatal compulsion; His death and all of the sufferings incidental to it were His own free choice. This it was that rendered His passion so meritorious, so full of mercy and goodness: that He did freely offer Himself, all for the honor of God and the sanctification of men. Thus that death, which His enemies contrived with other purposes and in mere malice, He freely made the instrument of His own sublime ends, of His most excellent charity.

Nor did fear of the world or its powers impel Him to His choice: it was not after His Resurrection, but before His death, that Christ bade His followers be of good heart whatever befell Him. "Have confidence," He said, "for I have overcome the world." Neither was it forgetfulness of His great dignity which made possible His choice; at no moment was Christ unconscious of His divinity. In the Garden of Olives He was mindful that the angels of Heaven are His servants. Before Caiaphas He claimed for Himself the dignity of the Son of Man and proclaimed that He would one day come to judge as surely as that day He was judged. Even in His last hours Jesus, to the eyes of others so spent, so frustrated, remained still the conscious Lord of life, of the future, and of death. Lord of life, He paused en route to judgment to heal the women of Jerusalem the bitter fate of their unborn and unbelieving descendants, and for these He bade the women weep. Lord of death, He held that creature off as long as He wished, nor let it approach until He had completed the work He had set for Himself in every detail, and precisely as He had willed it.

Then why did Jesus freely will to suffer and so to die? The answer is quite simple, and it adds new lustre to the glory of Calvary and the triumph of the Cross. It is writ large in every page of the Gospels and Epistles; it is the echoed theme of all our heritage of Christian meditation and preaching: Jesus chose to suffer and die because He loved us. Loyalty unto death is the ultimate proof of love: there is no greater love, Jesus said, than dying for one's friends. And Jesus died for us.

"Nails were never enough to hold the God-Man fastened to the Cross had love not held Him captive first!" Love made Him freely choose to die; love made Him eager to use for us His divine freedom to die. Indeed, He was impatient to die. "I have desired this with a great desire," He said of His last reunion with His Apostles. All His life He had hailed the hour of His death as His hour. "The hour cometh," He repeats constantly to His disciples; and when it is at last only minutes away, He doesn't wait for His enemies to come and claim Him: "Arise," He invites His friends. "Let us go hence to meet them!" It is with the radiant eagerness of a bridegroom, rather than with the hesitant step of a defeated man, that Jesus went forth to His death. Captured, He not only makes no resistance, but He repudiates Peter's defence; He orders His Apostle to put aside his sword, and asks this strange proud question: "The chalice which My Father hath given Me—shall I not drink it?" as if to rebuke any effort made to deny Him the privilege of dying for us, so to speak, with all His heart and soul.

So it is almost with longing that Jesus embraced His Cross; this was the weapon of His combat, this the pledge



IT'S S(N)O FUN—Two members of the St. Mary's Novitiate at Huntington, West Virginia, lend a hand when their station wagon finds rough going on a snow-covered street. The nuns' plight was indicative of conditions that have prevailed throughout the eastern half of the United States.

Prelates Hit Proposed Spanish Press Law

MADRID (RNS) — Two Catholic bishops have rejected as "ideologically unacceptable" and "incompatible with the Church's teaching" the draft of a proposed new Spanish press law, according to Catholic sources here.

They are Bishop Angel Herrera y Oria of Malaga and Bishop Juan Hervás y Benet, Prelate Nullius of Ciudad Real, both members of an official commission set up in 1959 to prepare the new law. A third ecclesiastical member of the commission is Fr. Antonio Montero, editor

of *Ecclesia*, organ of Spanish Catholic Action.

The draft law was scheduled to be discussed at a meeting of the commission on Jan. 30, but the bishops sent word to Fr. Montero that they would be unable to attend.

The Catholic sources said they believed the action of the two bishops was taken after consultation with the Vatican.

The sources said they believed that articles in the draft law to which the bishops took particular exception were those which make it an offense to "attack or belittle, expressly or implicitly, laws, principles, personalities, the armed forces, or the state authorities."

They said they believed the bishops were adverse to accepting a measure which would perpetuate and tighten restrictions under which the Spanish press has been working since the end of the Civil War.

The impression in Catholic circles here is that the draft law will have to be dropped and a fresh start made.

Bishop Herrera, who was a newspaperman himself before he entered the seminary, heads the board of governors of *La Editorial Católica*, Spain's largest Catholic publishing house. He has been associated with Enrique Cardinal Pla y Deniel, Archbishop of Toledo and Primate of Spain, in voicing concern over what has been regarded as unwarranted restrictions on the liberty of the press under the Franco regime.

Both Bishop Herrera and Bishop Hervás are noted for their deep interest in sociological questions.

Bishop Hervás also is prior of the four Spanish Orders of Spain — Alcantara, Santiago, Calahorra and Montesa—which date back to the 12th century crusades. Before his episcopal consecration he was chairman of the Spanish Delegation to the Inter-American Congress of Social Studies at Havana in 1946. Afterwards he visited the United States to study the Catholic parochial organization there.



BROTHER Tobias, a native African in the Society of the White Fathers who died recently, at the age of 90, was the oldest member of that mission society. Born the son of a pagan chief, he narrowly missed martyrdom while serving as a page in the court of King Mwanga of Uganda who was responsible for the persecution of the Martyrs of Uganda in 1885. One of the martyrs, Kizito, a personal friend of Brother Tobias, was beatified in 1925.

of His love, this the keynote of His triumph. St. Andrew, mindful of his Master's death, wept for sheer joy when he beheld his own cross. Can we, then, wonder that our Saviour, receiving His Cross, exulted at the thought of those for whom His love would prove fruitful, thanks to the Cross; of those who would bear patiently their crosses out of love for His Cross; of the glory He would win for His Father eternally and the grace He would win for His brethren forever by His few hours on the Cross.

Ah, no! Romantics and others of little faith! Weep for your sins that required of God's love so much, so very much! But weep no tears over this tomb as if it hid defeat or imprisoned failure. Jesus Christ came into the world as Sanctity Incarnate to sanctify the world. Nowhere was His Sanctity more marked with grandeur than on the Cross; by nothing did He sanctify as He did by the Cross. No faith in Him is firmer than that learned at the foot of His Cross; no hope is more buoyant than that inspired by the sight of His Cross; no charity more ardent than that communicated with the love of His Cross. How call that Cross a failure which, keylike in the hands of Christ, opened the gates twixt earth and heaven to give Christ so many brethren there; opened the gates twixt heaven and earth to give us so many imitators of Christ to guide us finally to Him; so many Benedicts and Bernards, so many Xaviers and Dominics, so many Catherines and Theresas, so many Marthas and so many Marys in fulfillment of Christ's own prophecy: "I, if I be lifted up from the earth, will draw all things to Myself."

(To Be Continued)

Gov. Asks Aid For All Collegians

(Continued from Page 1)

New York Council of Churches, a Protestant and Orthodox federation, and the Protestant Council of the City of New York.

Both charged that Gov. Rockefeller's proposal is an attempt to evade state and Federal constitutional prohibitions against using tax funds to aid private colleges.

The state Council of Churches argued that the plan would be followed by attempts to aid private elementary and secondary education.

Jewish organizations opposing the proposal, also on grounds of what they see as improper Church-State relations, include the New York Board of Rabbis and the Union of American Hebrew Congregations (Reform).

The Liberal party said in a statement that public funds should go to public institutions only.

"We are opposed to the use of public funds in aid of any private institutions," said the party. It called Gov. Rockefeller's proposal "a violation of the state Constitution and the democratic concept of church-state separation."

The plan has been defended by Everett Case, president of Colgate University and a former president of the State Association of Colleges and Universities. The association of 123 private colleges has backed the proposal.

Mr. Case said in a letter to the *New York Times*, which has opposed the plan, that a distinction must be made between aid directly to institutions and aid to students who are free to attend the college of their free choice.

The grants proposed by Gov. Rockefeller are aimed at easing the problem of tuition-paying students, he said.

Not Unconstitutional

Mr. Case said he cannot subscribe to "the proposition that laws duly enacted to serve legitimate and desirable public purposes—such as aid to students—are repugnant to the Constitution simply because their incidental effects on other individuals or institutions—including church-related colleges—may prove to be helpful rather than harmful."

The plan also was defended by Brother Urban, president of St. Francis College, Brooklyn, one of the 26 four-year colleges and universities operated by Catholics in New York.

The Brother told an alumni dinner (Feb. 2) that he rated the Rockefeller proposal as a continuation of the state's aid through tax exemption.

Tax exemption, he said,

amounts to partial tuition assistance for students since the money saved by the exemption would have been paid by students.

"The proposed legislation... does not change the accepted principle that higher education in this state has been financed traditionally by a three-sided partnership—the student, the institution and the state," he said.

Editorial Comment

The *Tablet*, organ of the Brooklyn diocese, hailed Gov. Rockefeller's action as "a magnificent example of foresight and fair play, without discrimination, for the benefit of both students and the community."

"It exemplifies a gifted leadership, and New York's example deserves to be studied and emulated throughout the nation," *The Tablet* said.

Gov. Rockefeller's proposal for grants to students are a highlight of an over-all program for assistance to higher education.

Other proposals include: enough state scholarships to provide assistance to about 10 per cent of each year's graduating class establishing five two-year tax-supported "community colleges" and establishment of two new state graduate centers.

University Gets Grant

NEW YORK (NC) — The Ford Foundation has made a \$4,000 grant to the Catholic University of Cordoba, Argentina, for equipment for its physics laboratory.

Pope Gives Indonesia Hierarchy

VATICAN CITY (NC) — Pope John XXIII has set up a Catholic hierarchy in Indonesia, erecting six archdioceses and 17 dioceses.

The Indonesian republic thus becomes the second Asian country whose increasing ecclesiastical maturity the Holy See has given such explicit recognition in little less than two months. Pope John erected a hierarchy for Vietnam late last November.

The step means that the administrators of Church jurisdictions in mission territories are advanced to the rank of Ordinary, with full powers of jurisdiction of a bishop over his diocese.

St. Rosalia Men To Hear Bishop

Bishop William G. Connare of the Diocese of Greensburg will be guest speaker at the annual Men's Dinner of St. Rosalia parish, Greenfield, Sunday, Feb. 12, at 6 p.m. in the church cafeteria.

Some 300 hundred men will attend the dinner. Entertainment will be provided by the St. Rosalia high school girls' choral group and the Fisher quartet.

Mrs. G. S. Fisher and Mrs. Joseph O'Toole of the Women's Guild are co-chairmen.